

# Zion's Herald.

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## Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

It is reported that Japan has adopted the gold standard at a ratio with silver of 32½ to 1. The smallest gold piece is to be of the value of five dollars, about equal to the English sovereign. The silver yen, of the value of a dollar, is to be gradually withdrawn. The new law begins to operate in October. The importance of the announcement is obvious, as it is sure to influence the decisions of the coming Monetary Conference.

Archbishop Langevin, head of the Catholic Church in Canada, dissatisfied with the settlement of the Manitoba school question by the Dominion Government, and hopeless, as he says, of securing justice to Catholic educational interests, has decided to reorganize the Catholic School Board abolished by the Manitoba School Act, and re-open the parochial schools — which he hopes to maintain by voluntary contributions — in all districts.

For some time there has been a fear lest the invaluable treasures collected under the superintendence of Mariette and Maspero, and deposited in the Gizeh Palace in Egypt, might some day perish by fire. Though the cost of the building was enormous, it is found, on inspection, to be constructed of trunks of palm trees, logs of wood, and various other rubbish "covered up with a thin outside coating of plaster," superbly decorated. In place of this "fire trap" there is to be a modern fireproof building erected at Cairo, fronting the Nile. This will place the rich and varied contents of the Museum within easy and inexpensive reach of visitors and investigators, and will reduce the cost of conveying the heavier materials to their place of deposit.

The evolution of the steamship proceeds apace. An order has been recently placed with the firm of Harland & Wolff, of Belfast, Ireland, for the construction of a twin-screw passenger steamer whose length is to exceed that of any vessel hitherto afloat. Though 704 feet long, with a gross tonnage of 17,000, she is to be capable of crossing the Atlantic in six days. The registered tonnage of the "Great Eastern" was nearly two thousand tons more than that of the proposed new steamer, though measuring thirteen feet less in length. The only vessels that can compare with the coming champion are the "Lucania" and "Campania" of the Cunard line; but they are more than eighty feet shorter, and their capacity is more than 4,000 tons less. There is to be no effort, however, by the "Oceanic" to break the record in speed, as the "greyhounds" of the ocean are said to cost out of proportion to any advantage they confer.

The growth of great cities continues to present a problem perplexing alike to the statistician and the sociologist. It has been the custom, until recently, to ascribe the rapid swelling of the population of London to the incessant drainage from the rural districts and provincial towns of England, and from foreign lands to the metropolis. It was found that the excess of births over deaths in the city did not account for the annual increment. In the period from 1871 to 1880 the actual increase exceeded by one hundred thousand such excess. The factors relied on for the solution of this problem, however, are uncertain. During the period 1881-'90, the addition to the metropolitan population was nearly 118,000 less than the natural increase; while during 1891-'95, though the excess of births over deaths was

230,000, the addition to the population hardly reached 200,000. The inference is, either that the death-rate among children in London is excessive, or that native Londoners emigrate extensively.

To tide poor families in New York city over periods of sickness or lack of employment, the Pawnshop Loan Society connected with Dr. Greer's church was established two years ago. Unlike ordinary pawnshops, it gives loans of money on personal property at 1 per cent. a month, or one-third of the usual charge; it also allows extension of time from five to six months for redemption purposes. Since its organization 63,000 needy persons have been thus assisted — the total amount loaned having been one million dollars. Last year only about two per cent. of these pledges went unredeemed. The institution was started without expectation of profit. Though broadly philanthropic, it is successful as a business and is paying a dividend of 6 per cent.

The havoc wrought by famine in India has served to draw special attention to the native food supply of the country and the best method of increasing it. In India the most important crop is rice, gathered in 1894-'95 from an area of 69,280,303 acres. The wheat crop comes next, reaped from 22,761,308 acres, mainly in the Northwest Provinces, the Punjab and Oude. In Madras and Bombay the chief crop is millet, obtained from 20,863,070 acres. Other crops, such as gram, chickpea, spiced millet, barley, maize, and several other cereals and pulses, are produced in varying quantities in different parts of the empire. These together with about two and a half million acres of orchard and vegetable gardens constitute the main sources of food supply. These crops are harvested, some from September to December, others from February to April; and their success depends on the occurrence of light rains in May and June and heavy rains from June to October. The present famine is due to successive failures of rain — a danger it is proposed to obviate by extensive irrigation.

## American Citizens in Cuba.

The correspondence sent to the Senate by the President, March 1, relating to American citizens under arrest in Cuba, and the attitude of General Lee to the action of the Spanish authorities, reveals a critical condition of affairs. The imprisonment of Scott, with the possibility of his meeting the fate of Ruiz, was intolerable to our Minister. He demanded his release and telegraphed for war vessels to sustain his attitude, threatening to leave Cuba if his request was not complied with. Scott, however, was released. Other cases demanding Gen. Lee's intervention turned out to be not quite so clear. But the correspondence shows him to be discriminatingly vigilant of the rights of American citizens in Cuba.

## An Important Supreme Court Decision.

On Nov. 7 of last year the steamer "Three Friends" was seized by the collector of customs at St. John's, Fla., as forfeited to the United States Government under the Neutrality Act — section 5293 of the Revised Statutes. The district court of southern Florida gave judgment that the vessel had not violated the statute and could not be lawfully held. March 1, Chief Justice Fuller reversed this decision, remarking: "As mere matter of municipal administration, no nation can permit unauthorized acts of war within its territory in infringement of its sovereignty, while good faith toward friendly nations requires their prevention." The Chief Justice pointed out that it belonged to the political department of government to determine when belligerency should be recognized, but it was needful to discriminate clearly between the recognition of belligerency and the recognition of mere revolt. This opinion, which is very important as an authoritative interpretation of

our neutrality laws, was not unanimous. Justice Harlan dissented, holding that there were no features of the case to warrant the Supreme Court in straining the statute to suit the present situation. He announced his entire concurrence in the opinion of the Florida district judge that the "Three Friends" could not be libelled and held.

## Is It Biela's Comet?

Among the various phenomena that attract the attention of astronomers none have been more curious than the behavior of Biela's comet. In 1846 it was observed to split in two, and the two sections to recede from each other as long as it remained in sight. Fulfilling its period of revolution in six and two-thirds years, it reappeared in 1852, with its two parts a million and a half miles apart. Since then, though its return has been carefully calculated, it has eluded telescopic scrutiny. Anything promising to throw light on the wanderer's fate is eagerly listened to; and hence peculiar importance is attached to the recent observations of Prof. Perrine at Mt. Hamilton, who thinks that a celestial object discovered by him last December may, when certain discrepancies are obviated by elimination of errors of observation, prove to be the long-lost comet, whose track, passing within a few miles of the earth's orbit, made it specially interesting to astronomers.

## Situation Materially Unaltered in Crete.

The situation in Crete remains practically the same. The Powers, apparently under the lead of England, have proposed autonomy for Crete, with the proviso that she remain under Turkish suzerainty; that hostilities cease, and Turkey and Greece withdraw from the island. The proposal seems unsatisfactory to all parties — to the Cretans, who are resolved upon union with Greece; to the Greeks, who are bent on welcoming them; to the Turks, who refuse to consent to the dismemberment of their empire. Meanwhile the presence of warships does not prevent fighting between the Turks and the insurgents. It has been necessary to send four warships to Selino to relieve the Turkish garrison, beleaguered by the Cretans, and release the Moslem refugees. Meanwhile industry and agriculture suffer and famine is threatened. The Greek Boule is indignant at the intervention of the Powers in discouraging Cretan aspirations, and there is growing dissatisfaction among the people in England, France and Italy with the action of their respective governments. It becomes increasingly clear that the government of Crete, according to the requirement of present civilization, is impossible to Turkey.

## Congressional Extravagance.

In various quarters comment is made as to the absence of economy in congressional expenditures. The growing evil is ascribed to the practice — adopted in recent years — of dividing up the great appropriation bills and assigning them to several separate committees whose members lean, for various reasons, towards a generous outlay. It is pointed out that from the beginning of the government to the close of the civil war, the "spending and taxing" were in the hands of the committee of Ways and Means, which always evinced its competence to deal with that department of legislation. In 1865 a distinct committee was given charge of the appropriations. In 1885 the policy of dividing responsibility was still further developed, with the result — predicted at the time by Major McKinley and others — that a great augmentation of expenditure has accrued. A comparison of ten years under the new arrangement with ten years under the old shows the money voted in the former period to be \$2,200,000,000 as against \$1,500,000,000 in the latter — a net increase of 46.43 per cent. It is maintained that while the total of the appropriations must increase with the population, the amount per capita should be less.

## New Forest Reservation.

By proclamation of President Cleveland a few days ago, thirteen forest areas were withdrawn from settlement, thus adding 21,379,840 acres to the 19,000,000 withdrawn from sale under the Harrison administration. The selection of these wooded regions for public use and enjoyment was assigned to a commission of experts, and their recommendations have been accepted by Secretary Francis and President Cleveland. The tracts to be reserved include the central portion of the Black Hills of South Dakota, with an area of 967,680 acres; the slopes of the Big Horn Mountains in Northern Central Wyoming, with 1,198,080 acres; the Teton forest, adjacent to the Yellowstone Park, with 829,440; and the Flathead forest on the slope of the Rockies, 1,382,400 acres in extent. Other reserves of varying size are situated in Montana, in Idaho, in Washington, on the slopes of the Cascade Mountains, along the summits of the Sierra Nevada and San Jacinto Mountains, California, and on the spruce-clad slopes of Uintah in the Indian Reserve.

## The Evolution of the Electric Railroad.

Every attempt to adequately define electricity fails. Even the term "current," as applied to this mysterious vibratory force, is misleading. Nikola Tesla showed some time ago not only that the interruption of the conducting path does not always interfere with the continuity of the current, but that it may be easier to secure an unbroken force under such conditions than in a closed path. Experimenting with a single wire, he discovered that electric vibration could be transmitted without any return circuit, and he has recently announced his conviction that it can be accomplished without any wire at all. How little is really known of the action of this occult energy is evident from the statement of President Clark, of the New York, New Haven & Hartford Railroad Company, which is contemplating the substitution of a third rail for the trolley wire. He says: "I asked whether the current passed along the outside or through the body of the conductor, and of eleven men, entirely conversant with their business, five said through the inside, five said on the outside, and the eleventh man said he did not know." Tesla thinks that a motor may be operated from a central source at any point of the earth's surface without any connecting medium except the earth. His theory, if correct, will make wires unnecessary.

## Report of the Venezuelan Commission.

The labors of the Venezuelan Commissioners are ended, and their report has just been handed President Cleveland. In spite of the enormous difficulties of the undertaking, it has been crowned with complete success. Neither Venezuela nor Great Britain was consulted either as to the creation of the Commission or the selection of its members; neither government was bound to accept its findings. Yet with such consummate tact and judicial fairness has the investigation been pursued, that in their report the commissioners are able to declare that "during the entire life of the Commission, each of the two governments has manifested in a most agreeable and satisfactory manner its desire to help us in our investigations." These inquiries have extended over a wide and varied field. The archives of many countries have been ransacked to obtain every particle of available evidence. Old treaties like that of Munster, Spanish and Dutch state papers, documents of the propaganda at Rome, have all been made to contribute to a settlement, creditable alike to the parties in dispute, to the commissioners and their coadjutors, and to far-seeing and resolute American statesmanship. In an age when arbitration has come to be regarded as the only method of settling international questions, worthy of civilized nations, the labors of the Commission in collecting and sifting treaties, documents, maps and reports, will have a permanent value in guiding and facilitating future arbitral investigations.

## Our Contributors.

### NOT FOR OURSELVES ALONE.

Not for ourselves alone!  
The universal tone  
Of Nature thus our poor self-seeking childeth.  
There lives no bloom that in sweet chalice hideth  
Her scent, no star but his wan gleam divideth  
With leaf and wayside stone.  
Not for ourselves alone!  
Not for ourselves alone!  
Beneath God's burning throne  
The ethereal soul was clothed with form and feeling  
To work some earthly task of cheer or healing,  
Strike out some spark of noble deeds, revealing  
The flame whence all are blown.  
Not for ourselves alone!  
Not for ourselves alone!  
The seeds our hands have sown  
Shall yield their harvest to a younger reaper.  
We battle, heirs of many a church-yard sleeper,  
For scions to come, whose sworded thoughts  
Strike deeper  
Than any we have known.  
Not for ourselves alone!  
Not for ourselves alone!  
O spirit, overgrown  
With tangled wrongs and strange confusions  
The wings of thy first faith, take courage, losing  
Thyself to find thyself, in patience choosing  
This watchword as thine own,  
Not for ourselves alone!

— Katherine Lee Bates.

### A BARBARIC SURVIVAL.

President B. F. Raymond.

**D**URING the three months just past the "Case of Brusewitz" has attracted much attention in all circles of German society. The pamphleteer, the editor, the professor, the preacher, the legislature and the Emperor have all been occupied with it, and are not yet done with it. The now somewhat famous as well as notorious officer encountered a civilian in a restaurant; the civilian stumbled against his chair, so it is charged, and when asked why he did not apologize, declared that he had done nothing for which to apologize. Hot words followed, and an encounter on the spot was prevented by the interference of the proprietor. The officer could not settle the offence by a challenge to a duel, since the offender was from a lower class in society. He could, however, follow the unarmed man from the place and run him through, and this he did. The blood of the dead civilian cries from the ground against this barbaric deed, and that cry is echoed in the press and the halls of government.

Were the two persons who make targets of themselves in the duel the only parties concerned, the duel would hardly be worthy of a column in the press. But the duel, like the prize-fight, reflects the social, moral and religious sentiments of the community. We are not proud of lynch law, nor of the prize-fight. It is to our credit that we condemn the former and hunt the latter from State to State.

#### The Duel in Germany

In the nineteenth century is not a thing to be proud of, but it is a custom yet to be outlawed. Before the meeting of the Reichstag in November, the newspapers kept the public mind astir with the "case of Brusewitz," perhaps for the purpose of forcing action on the general question of the duel, for of late it has become alarmingly frequent. Pamphlets have been multiplied and the duel has been considered from every point of view. One writer insists that the weal or woe of society is bound up with its continuance. He cites the names of heroes who have given their lives for their country. They were ready to shed their blood for an honorable cause. He dares to cite the sacrifice made for all mankind. He becomes a psychologist, and shows the survival of passions which can only be held in check by that intellectual balance and self-control which is the product of long-continued culture; and since most men have not been favored with such advantages, they must settle their strifes with the sword or the revolver. He finds his position fortified by the worm — "Will it not turn when trod upon?" Is there not a natural spirit of revenge in man? He is evidently a Christian, for he says: "He who possesses honor and is accustomed to bear himself honorably will prove himself the honorable son of his fatherland and of his church. Scars upon the head and cheek will not prevent him from following in honor God's Word and the word of his Kaiser." This reminds one of the old arguments in defence of slavery.

Professor von Below, an eminent historian, has written an elaborate pamphlet of

fifty pages, rich with historical lore, in which he has shown that the duel is not an indigenous plant. It does not belong to Germany; it came from Spain by the way of France. Whether the national nose will be now turned into the air at the odor of this exotic from France remains to be seen. The historical side



President Raymond.

of the pamphlet is nevertheless well done. He appeals to the nobility to banish the duel. Perhaps he is instructed in this suggestion by the example of England. In 1844 the duel was banished from the English army. The man who fought a duel thereafter was branded with dishonor and no provision was made for exceptional cases. The corps of army officers interdicted it, and it was excluded from good society. At the same time an "Anti-Duelling Society" was organized, and many of the lords, admirals and generals were members of the society. Prince Albert, the grandfather of the German Emperor, and the Duke of Wellington were at the head of the movement. The appeal of the Professor to the nobility has thus a very successful English precedent. The German paper which makes the above reference to England concludes by saying: "Would a similar organization be likely or not to succeed in Germany today?"

The church is also moving in the matter. Rev. Prof. Hering, of Halle, speaking for fifteen of the provincial dioceses, says they have agreed to bring the matter to the attention of the consistory and ask for instructions as to the duty of a pastor with reference to a man who has fallen in a duel. By this it is proposed to put the dueller in the category with the suicide, to whom the rites of a public burial are denied.

A few weeks ago this question was brought to the attention of the Reichstag, and a lively debate followed. The "case of Brusewitz" was the one at issue, but reference was made to another case upon which the government had been meditating since April, 1896. The question put to the imperial chancellor was, What has been done in the Brusewitz case? The Social Democrats were most active in urging the question. Representative Bebel declared that there had been fifteen duels in the last month, and that the list was not complete. He charged the military paper with supporting the theory that the duel was not in contradiction with the Bible; that it was a necessary means of education of the corps of officers (and he inferred that it ought to be made a permanent institution in the army); that the minister of war did not act the gentleman when for the defence of Brusewitz he attempted to compromise the dead Siepmann. Here he was called to order by the president. Another representative of the Free Party made use of a saying that has been going the rounds: "The recruit who puts on the king's coat becomes by virtue of that suit somewhat better than the civilian." That was a thrust at the sentiment, which is prevalent, that the officer in uniform represents the Emperor and that an insult to that uniform must be redressed. There is a very subtle distinction here. The officer is not under the same obligation to draw his sword (so say the people) if insulted when without his uniform. How much truth there is in this sentiment, which shoots a few threads of the emperor's "divine right" through every official uniform, it is hard to say. The speaker continued: "How much superior is, then, the second lieutenant, or indeed the first lieutenant! It is easier far

to get 10,000,000 marks for military purposes than 100,000 marks for the administration of justice. The officer is the first man of the State, and we have quite recently learned that a minister, with us, might well rejoice if he might afterwards become a second lieutenant." This seems like the exaggeration of partisan debate. But a writer in the *Contemporary Review*, who has seen much of Germany, confirms the impression that the class spirit, the education, and the method of selection all tend to set these officers apart as a distinct class. That they are a splendid body of officers no one can deny. The above writer says: —

"The officer of Germany is now educated in a caste spirit. He has separated himself from the popular life; he considers himself superior to ordinary tribunals, and can be tried only in a military court even when the plaintiff is a civilian. In 1870 the officer was a popular man. . . . He did not strut nor swagger then."

The government did the best it could with a bad case, and insisted that the house should wait for some modifications of the law which were under consideration and which would soon be ready. On the morning of Jan. 6, the Berlin papers had a communication which has again brought the question to the front. In the meantime several duels have occurred. This communication was from the Emperor and runs as follows: —

"I wish that the duel among my officers be prevented more than it has been hitherto. The occasions are often of a very trivial nature, private quarrels and offences, which might be settled without compromising one's position. An officer must understand that it is wrong to injure another's honor. If he has hastily or in a moment of excitement failed in this respect, he acts in a truly knightly way when, instead of holding fast to his unjust act, he offers his hand for an adjustment of the grievance. In like manner must the officer who has suffered wrong accept the hand which is offered for reconciliation in so far as the honor of one's position and good custom admit of it. It is therefore my wish that the court of honor appointed for such cases should co-operate in the settlement of the same. In the discharge of this duty the court is to seek with conscientious endeavor to bring about a favorable adjustment."

There is little that is important in the new regulations. The courts of honor, which have existed for a long time, are clothed with a little more authority. An officer is obliged to report immediately to this court any strife which is not at once put in a fair way of settlement. There is also provision made for an appeal to the Emperor as head of the army. The public stand which the Emperor has taken in the matter counts for much.

Why does not Germany get rid of the duel? The evil is increasing. The number of sentences against duellers rose from 60 in 1891 to 107 in 1895. If we may judge from the public discussion of the subject, there are many people in Germany who hold it to be

#### A Survival of Barbarism:

who believe it ought long since to have been relegated to the past. Nevertheless, while it has been rooted out in other Christian nations, it thrives in Germany.

The difficulties which must be overcome in uprooting this evil are very great and are somewhat peculiar to Germany. The spirit which is everywhere and always most obtrusive is that of militarism. The little children show it. They reflect as truly the kingdoms of this world as they did in Christ's time and still do in our time the kingdom of heaven. On any summer's day we can see the little Dutch boys on the coast of Holland building dykes to shut out the sea. This mimic warfare with the seas is in their blood. Their fathers wrought at the dykes for generations, and each succeeding generation must with supreme vigilance watch and fight the same omnipresent old enemy. But the German lad puts on a tin sword, a helmet, a knapsack, a drum, and his blood beats quicker as he keeps step to the tap of the drum, or listens to the clank of his mimic sword at his heels. And why not? It is in his blood. The German army, 500,000 strong, with a reserve of 1,500,000 which could be mobilized at short notice, is the growth of generations. Go to the barracks in any German town and see the raw recruit and the process of transforming him into a soldier. It is a tyrannical business, but it is a real business. Drill, discipline, duty — those are the three words which make the German soldier. The martial spirit is fostered by the training of all the young men; the art galleries of Berlin are made to teach the lesson to the children. A teacher from the schools had his class there a week ago, and was explaining to them the great war pictures. And are not the girls all in love with the soldier — to say nothing of the officer?

This military spirit makes the resort to weapons for the settlement of private quarrels quite natural.

Moreover, there is a sentiment of honor abroad which will fight like a demon against this reform. That sentiment freely translated is this: Challenge the man to a duel who stumbles against your chair or stairs at you on the street and fails to make adequate apology. A few months ago the newspapers of Berlin made a great outcry against one of Sudermann's dramas, in which he puts duty in the place of honor, and makes game of the false sentiment from which comes the duel. Such a play before a Berlin audience was a little too much like a sermon to the times. This false and misshapen sentiment is cultivated and spread over the whole country by the so-called fighting societies in the universities. Their duels are bloody, and result in scars — scars of honor which are worn with pride, but are seldom fatal. One writer estimates out of 40,000 students 8,000 as parties to the duel in a single year. They serve to perpetuate and spread the disease.

The conditions essential to the success of such a reform are social, moral and religious. But a most influential class in society approves the duel. The Emperor himself only proposes that it shall be limited more than it has hitherto been, and suggests that an offended officer should accept the apology offered when position and good custom admit of it. Perhaps this was politic. If so, the enemy still has the field. The church ought to be counted on for a very effective influence in favor of the reform, but the church has little access to the great body of the people, either by sermons or church literature. Moreover, no pastor would think of taking such a question as this into the pulpit.

In spite of social, moral, religious and governmental influences, the duel survives to the disgrace of this great nation. By virtue of the dominance of the military spirit, and especially the dominance of the caste spirit which makes the honor of the German officer something quite apart from the honor of the civilian, it seems to be fully as well entrenched as ever. Will the movement succeed as it succeeded in England in 1844?

Berlin, Germany.

### GENEROUS GENERAL GRANT.

Rev. Howard Henderson, D. D.

**W**HEN sent to Simpson Church, Jersey City — my first charge in the Methodist Episcopal Church — I found myself the pastor of Gen. U. S. Grant's mother, two sisters, a nephew, and a niece. I had just come, under "the fraternity plan," from the Methodist Episcopal Church, South. I was a soldier in the Confederate Army, and during the latter eighteen months of the Civil War was assistant commissioner for the exchange of prisoners — facts well known to General Grant, with whom I had some communications. The Grant family, fully informed of my antecedents, received me with the greatest cordiality, and I have continued to receive and to prize the friendship of my former parishioners. The two sisters were opposite poles of character — one, Mary, the listening and receptive disciple; the other, Martha, the ministering spirit, active and enterprising in all the affairs of the ladies in promoting the financial interests of the church. The venerable mother and the sisters lived together in a neat Queen Anne cottage, handsomely furnished, and were indeed a happy family. The young people were at school in Jersey City; their father, United States minister to Switzerland.

When Mrs. Grant died, I was at the home when the General arrived. At first, he was overcome with filial grief; but soon composed himself, and gave attention to the arrangements for the funeral. I felt embarrassed by the situation, as I thought it possible that he would not like to have one that had withstood him in war conduct the obsequies. Several of the former pastors of his mother were near by, and his own favorite minister was in New York. I felt that his military discipline would lead him to conclude that the conduct of the funeral by courtesy belonged to the pastor — myself. I wished to relieve him from any embarrassment, that he might, without apparent discourtesy to me, follow his inclinations. I delicately recited the foregoing facts, and suggested that he could, without any breach of respect for me, engage any, or all, of those who had sustained these relations, and I would, without hurt, retire. He divined my heart, and promptly replied: "I wish you to take charge of the service; make the remarks, assigning, as you may think proper, a part to each of the ministers named, should they be present. I wish you to speak of my mother on her own account, entirely dissociated from my public career. I owe much to her. Had I followed all her advice, as I have some of it, I should have little to regret. It would be very offensive to me to have the sad event made the occasion of any eulogy upon me. I desire you to speak of her, as you would of any

other old lady in your congregation, characterizing her on her own simple merits."

This arranged, he asked me to write a short memoir, to be furnished manifold to the several New York dailies. I wrote a page of commercial note, and handed the copy to him for revision. It contained a single rhetorical line—from Thomson, I think, —

"Like the modest violet, she loved the shade."

He read the quotation aloud, and said, "It is as true as beautiful, but I prefer to strike it out," and drew his pencil through it. He then asked me to see the dailies, and request that they refrain from any laudation of him, and insert as they would any other private person's obituary. I was overwhelmed with press representatives, who were eager to make a sensation out of the fact of a Confederate officer officiating; but I succeeded in repressing this prurency. A more unostentatious funeral of any worthy Methodist matron never occurred. The services were held at the house, and Doctors Newman, Chadwick, Spellmeyer, and Dunn assisted me—the first offering a singularly effective and appropriate prayer; others reading the Scriptures and announcing the hymns; while I made the remarks. The body was borne to Cincinnati, and interred in Spring Grove, Dr. Joyce, I believe, reading the burial liturgy.

The incident is another of many showing General Grant's magnanimity. Consider the love for a mother, the passion many cherish, fired and fueled by Civil War, and then think of the great soldier choosing a pastor who had withstood his conquering sword to speak funeral words over her who bore him, and what an example is furnished the American people! Is it not true that

"The bravest are the tenderest,  
The loving are the daring?"

It will be remembered that the General, in anticipation of death, chose several Confederate generals to act as pall-bearers at his own funeral, and that they so acted. Also, that a deputation of Confederate veterans hung a floral tribute upon his tomb, sent by R. E. Lee Camp, Richmond, Virginia.

My relations with the General were made very pleasant through my pastoral connection with his mother. I never heard him make an unpleasant remark concerning the war.

When it was thought he was dying, in the spring preceding his decease in August, the Newark Conference was in session at Nyack, N. Y., and a committee, of which I was chairman, was appointed to draft resolutions of sympathy. When the report was presented, Bishop Walden, presiding, called on the Conference to engage in prayer, and a solemn, heart-melting scene ensued. After the devotions, I was appointed to bear the resolutions to General Grant. I went to New York, and found his house surrounded by a cordon of police, and reporters waiting in every nook. When I told my errand, I was readily admitted. The substance of the brief report I made on my return is as follows: Notwithstanding it was feared that General Grant would pass away before morning, he expressed himself gratified that in his trying hour he was remembered in the prayers of so many good men. He also expressed his gratification that I had been selected to bear him the Conference message—by which he meant to say that he was pleased that an ex-Confederate soldier was the ambassador of the Conference sympathy.

I have written solely to add a magnanimous incident to the biography of the generous soldier. The time has come, in the promotion of national unity and the suppression of sectional prejudice, for chronicling those things which tend to make us love each other, and to cherish a common patriotism for our whole country. The fact that such leaders as Grant and Lee—brave in war, magnanimous in peace—stood at the head of the opposing armies, made reconciliation much easier and earlier than if the representative chieftains had been full of passion and malignity. After Lee surrendered, he uttered no word which the severest censor could reproach. When President Johnson would arrest Lee and put him in prison, General Grant interposed, protesting, "He is my paroled prisoner, and I will protect him with all the power of the United States Army." They have passed into the skies, and, like the binary stars revolving about each other, their complementing colors shine with blended light in America's firmament of fame. — *Western Christian Advocate*.

#### Imposing upon the Minister.

IF a minister's house is his castle it ought to be better defended. Our neighbor the parson was showing us yesterday a little list he had made of the late calls upon his time at his study. We took the memorandum and this is the way it ran: "Tramp asking for money. Committee from temperance organization. Sewing machine agent. Book agent. Departing member to get letter from clerk of the session. Man who made a mistake in the house number. Tramp wanting money. Tramp asking help on the plea that he was the father of twelve children." There they are, taken just as they run, nothing extenuated, and naught set down in malice. But is it any wonder that a city minister must sometimes shut himself in and disconnect his bell from its battery? One can fancy the exasperation of a busy man who tries to be good-natured at this succession of callers not one of whom had any legitimate demand upon his time. — *Interior*.

#### MODERN METHODIST SERMONS.

##### II.

Rev. William A. Quayle, D. D.

"In Him was life."—John 1: 4.

CHRISTIANITY is a life, and not a vocation. The difference between the two is this: Vocation is a fragment, while life is an entirety. Our life is all we are.

A flower may be, as the botanist says, stamen and pistil, calyx and corolla; but no botanist has a flower. He dissects blooms. He keeps an anthological morgue if you will. The petals in his palm are not a flower. No botanist re-creates a flower for us. He cannot. His art is dissection, not constructive. But all these parts equal a flower? No! A blossom is not an equation. It is not mathematics. But the child wandering through meadows rich with bloom and effluent with sunshine and odors, the child with apron overrun with blossoms like fountains overflowing with crystal waters, she has a hint of what flowers are. Their plucked and withering beauty has made appeal to the child eyes and hands and heart so that with virtuous offense she has coveted and gathered the beauty which an hour ago nodded to the sun and wind. A woman knows what a flower is, given her by a lover to be kissed, dreamed over, hid as in the heart in some dear book to lend it fragrance and memories forever. The poet, too, knows what a flower is. Hear our chief singer say: "Oh, it came o'er my ear like the sweet South that breathes above a bank of violets, stealing and giving odor;" and though he sings of music, yet he has put a violet in our hands. The poet makes it live and bloom; but such art lies not in the botanist's power. He tells the mechanism; but what time he names its parts, he steals the beauty. Ask not botanist, but poet, to pluck a violet for you; for a violet is a tatter of blue torn from God's sky, hiding in quiet and shadowed places, distilling odors. A flower is not root and stem and petal and color and aroma. It is not an aggregation of parts, but this and more. The flower is a life.

What is a poem? Let the rhetorician tell. No, he will extract its vital juices and pile its parts together like dry bones. He will prate of rhyme, rhythm, spondee, dactyl, trochee, anapest; but is "Oenone" a pile of dust like an hour-glass' waste? I will not thank the rhetorician to read the poem for me, but will rather ask the poet to read it to me. One will give me parts, the other the poem. The poem is a rare and gracious life and therefore defies description.

So a man with the woman he loves. Who will describe Lorna Doone? She is set as in a picture; but who will paint her portrait? Listen, Jan Ridd! I will describe your Lorna. Lily throat, ruby mobile lips, brow fair with dear locks clustering about it like wildwood tangle of vines, cheek with flitting shadow of a blush—"Stop!" great Jan Ridd roars as if he were a-singing in the village choir. "Have done! That is not my Lorna!" Neither is it. He loved her, and to him she was as indescribable as heaven. Lorna was life.

So in a still more generous measure Christianity is a life and defies description. It is a great, beautiful, inspiring whole. It is all we are—no fragment. Learning, occupation, thought, love—these be parts. Repentance, faith, justification, regeneration, adoption, witness of the Spirit, growth in grace—these constitute an enumeration of particulars. They are skeletal. But religion is all this and more. It is life. And we cry, "Pray God show us this illustrious thing," when, as if an echo of our prayer, comes, "In Him was life." Jesus is Christianity. Now having seen the Christ and heard Him, and remembering He is the Gospel, we may hope to discover some basal truths of the Christ life, and one observed truth is this:—

#### Christianity is Visible.

Christianity is meant not for hiding, but for revelation. Odors distill themselves in the dark. Waters percolate through soils and feel their way toward the unseen ocean. Life's ministry is one of revelation. Genius gropes toward self-revelation. It builds, discovers, writes, speaks, conquers; whereat we rise to realization and cry, "Genius!" Christianity is God's ultimate truth—

"To which the whole creation moves."

And shall a rare picture be painted to be turned to the wall? Shall music keep dumb or thrill silence with music such as angels make? Yet is Christianity both beauty and music and so meant for observation by eyes of men and angels.

And when we come to give it thought, God is always feeling His way toward revelation. He will reveal Himself. When the Trinity was sole occupant of heaven and all adjacent spaces of a universe, His voice said, "Let us create angels;" and the angels were. And God was revealed to intelligences outside Divinity. Once more upon a day marked only in the calendar of heaven, God said, "I will disclose to the angels I have made a trifle of the hidings of My power;" and, on a sudden, angels standing on the shores of heaven looking into the gloaming of the infinite spaces saw systems of suns shaken from the Almighty's hands like drops of dew from tall cedars; and the physical universe with its complex and tireless motion had made one revelation more of God. Centuries poured themselves from the hour-glass of the Lord and the trine God took counsel with Himself saying, "Let us make man in our own image;" and the gray world which wheeled to its sunrise tenanted came to its evening with man's head leaning on

its bosom as a pillow. And our God has taken one step more to disclose the miracle of the God-head. But in the last times He showed us His Son our Saviour. He kept the best till the last. All this pageant moved toward the Christ. Jesus was the climax of Divine doings. "I will send My Son." Sinai they have had: I will show them Calvary. The invisible God feeling His way toward self-revelation in angels, suns, man, now shows us Christ, "who is the image of the invisible God;" "for it pleased the Father that



Rev. William A. Quayle, D. D.

Rev. William A. Quayle was born in Parkville, Mo., in 1858, reared in Kansas, graduated from Baker University in 1880, and served his Alma Mater as tutor, adjunct professor, professor of Greek, vice-president, and for four years was president, from which position he came to the pastorate he now occupies, Independence Avenue, Kansas City, Mo. Prior to taking this charge he preached on a charge one year. He left college work thinking he could be of larger service in the pulpit than in the professor's chair. He has the degrees Ph. D. and D. D., the latter an honorary degree from De Pauw University. He has served one term on the University Senate and one term in the General Conference. He has been abroad and has traveled extensively through the United States. As a pastor he conducts a class for Bible study (weekly) and lectures before his church once or twice a month on literature or philosophy. The lectures, though held in the afternoon, have an attendance of seven and eight hundred. He closes his third year in the present pastorate in March. In 1888 he married Alice, daughter of Dr. Walter R. Davis, one of the makers of Kansas Methodism.

In Him should all fulness dwell," being "full of grace and truth." And in the amazement we name Christ God had found His way to complete self-revelation. Christ was God and what man ought to be, and—say it with abashed spirits and in the shadow of the cross—what men may be. Christ is revelation as He is God and the Gospel.

Christianity, if true to its Master, must reveal God. A dumb man is not a whole man. He lacks the art of expression. His soul is hindered in self-revelation. Religion is not show, but must disclose itself. Christ was this first, God rendered visible; and Christianity is Christ rendered visible. Christianity is visible religion and will always make itself seen. It is no manuscript written in invisible ink. God did show us religion in Jesus. A heathen said: "Christ is what God would be like if He came;" and we must confess that a Christian is what Christ would be like if we saw Him. "We saw Him" was the very poetry and power of the apostolic thought—Christ the seen God.

Another truth is,—

#### Christianity is a Supernatural Fact and Force.

"In Him was life." Christianity is an importation. Men not a few seem bent on reducing the Christian system to the level of naturalism. They do therein rob it of its wealth and power. Christianity's glory is its supernaturalism. Christ brought it with Him from heaven. The triumph of Christ is two worlds met in Him. The gracious logic of the case is this: If Christ a citizen of heaven can dwell on earth, then can I who am a citizen of earth dwell in heaven. In Christ man is acclimated to God and given to know he is a native to two worlds. Jesus was the miracle: Christianity is a miracle. We are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here lies our exceeding joy and unfading glory.

Learn this truth, also,—

#### Christianity is Life.

The difference between the inert and the vital is, the one is shaped, the other shapes. One is the vessel on the wheel, the other the potter at the wheel. You may always find life reshaping ingredients. This seed will take soil and sun, waterdrop and air, and invent a rose; but no chemist can work such a wonder. The seed did it, having life at the heart. A tree and a crag— which is the mightier? Why, the crag has mass and weight and stands imposing in majesty. Yet, consider, all the crag can do is stand and wait. Grim endurance is its solitary virtue. The crag is watching its own demolition. Summer storms are wasting it; every frost is bidding it die. The elements conspire against it. But the tree? It borrows a cradle of the crag in which to cradle its babyhood. Its weakness lifts timidly above the barren rock.

The winds snarl at it and smite it to and fro, a toy of their passions; but the poor thing has life. It is not made, but makes. It does not wait, but grows. It will gather ingredients and turn adverse circumstances to its help and growth. The crag waits while the tree eats its heart away. The tree is becoming masterful and dominant; and at the end the crag will crouch at the foot of the peerless pine, so great is life.

Life, then, is another name for control; and the largest life is the largest control. Christianity is life. It grows. It dominates. It takes possession of the soul like the owner of a palace and asks no odds. It comes by virtue of its vitality to assume regality. And life succeeds not because of, but in spite of, circumstances. Circumstances cannot account for Jesus. In His presence their argument is dumb. He was in spite of them. So Christianity is a sort of thrilling danger, though it knows not fear. Triumph is sure. Though "principalities and powers" are hostile, the soul feels neither trepidation nor doubt. The Christian is independent of the world. Helplessness and manhood are the results of neither heredity nor environment, but are the splendid achievements of the life of God in the human spirit. The edelweiss grows on the borders of eternal winter; so does the Christ-life grow in the face of the largest moral hostility. It is a life and boasts life's prerogative. Sin is not envied; but the Christian becomes omnipotent. He denies earth to be his master. The turbulences of the world's wild tempest do not even awake unrest, because he has the promise of the "morning star."

Christianity being the largest life is the largest control known to man. The Christ-life seizes all the soul and fires it with the flush of an assured and perpetual triumph. One day I went into a sick saint's chamber. She was surely dying. For weeks she had not touched weary head upon a pillow. Her breath came by spasms. To live was a struggle. Yet her face was light as if some window far overhead spilled summer sunshine on it. Her voice was sweet as laughter. Her hands caught the pastor's with such fidelity of grasp as makes the heart beat stronger. Her welcome was full of cheer. She forgot hers if. Christ was a name which set her heart aglow like a winter window smitten with the sun. And one day the dear saint said: "Pastor, I have a message: will you deliver it for me?" and I said yes. This is the message: "Yesterday I was feeling my way around the room [for she was blind], grasping at the walls, when on a sudden Death seemed to stand beside me. My breath failed. There was a tightening at the throat. I reasoned, 'Surely death is come,' and then [and she struggled for breath to tell her message through] I, thinking, 'This is death,' looked up and saw into heaven and beheld God. 'Twas rapture. My pastor, tell them that.' And she, because of the Christ in the heart, rose superior to circumstances, even to death.

Christianity is the largest conceivable life and hath within it "life, death, things present and things to come." Amen.



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## The Conferences.

### N. E. Southern Conference.

#### Providence District

**Phenix.**—Revival services have been held for six weeks. Rev. G. W. Anderson assisted the pastor part of the time, and neighboring pastors also rendered excellent service. The result has been about a dozen thorough conversions and a decided quickening of the church membership. Rev. C. H. Smith is pastor.

**Attleboro.**—At the fourth quarterly conference it was unanimously voted to invite the New England Southern Conference to hold its session of 1898 at Attleboro. Old-fashioned hospitality is a characteristic of the churches in this Conference, so that we never lack places for holding our Annual Conference. Rev. George W. Hunt was heartily invited to remain another year.

**Wickford.**—The plan of Rev. C. H. Ewer for taking the benevolent collections was warmly endorsed by the presiding elder and preachers at our district meeting held at Hebronville. Any pastor desiring to find a practical and successful plan of taking the collections should write to Mr. Ewer for particulars. At the fourth quarterly conference a unanimous invitation was extended to the pastor to return for the second year.

**St. Paul's, Providence.**—Rev. W. S. McIntire has been invited to return for the fourth year. Mr. McIntire is abundant in labors and is deeply interested in the social problems of the city. He recently delivered an address at the Y. M. C. A. on "Agnosticism," which received very general commendation.

**Providence District Ministerial Association.**—The winter session was held at Hebronville, Mass., Feb. 15 and 16. Dr. E. C. Bass presided, and J. S. Bridgford was elected secretary pro tem. The first essay was by J. E. Johnson, of Brockton, on "The Servant of Jehovah," Isaiah's conception of "the servant" was critically and clearly delineated by the essayist in choice language which commanded the interest and hearty approval of the ministers present. The second paper was by C. W. Holden, who gave a fair and discriminating review of the life and traits of character of Leo XIII. It was refreshing to hear so just a paper on such a subject. The preachers evidently had little sympathy with the A. P. A. The Monday evening sermon was by J. W. Morris, of Brockton—a recent transfer to our Conference. The preacher made a favorable impression, and was cordially welcomed by the brethren of the district.

The Tuesday literary feast was opened by J. A. L. Rich, who gave a paper on "Helpful Books." Many suggestive hints were given as to the right kind of books to read, and an interesting discussion followed the reading of the paper. E. F. Studley followed with a short and crisp essay on "The Theological interpretation of the World." The argument from design was interestingly treated by the essayist. This was, perhaps, the most sharply criticized paper of the entire meeting. "Concerning the Collection" was the subject assigned the presiding elder, who introduced C. H. Ewer, of Wickford, asking him to explain his plan of taking the benevolent collections. The national practical plan was felt by all, and the one presented received the endorsement of those present. The next essay was by W. H. Allen, "The Grounds of the Necessity for Regeneration," an excellent paper which, we understand, is to be preserved in permanent form in a book to be published on the subject by Mr. Allen. The closing paper was by J. H. Buckley, "The Kingdom of God"—clear, thoughtful, orthodox. The "Quiet Hour" followed, conducted by F. L. Streeter. The sermon on Tuesday evening was by L. G. Horton. Forty-three preachers enjoyed this excellent meeting. The hospitality of the Hebronville Church was highly appreciated, and hearty votes of thanks were tendered to the pastor, Rev. F. D. Sargent, and his people. The next meeting will be held at East Weymouth, June 7 and 8.

NEMO.

#### Brockton and Vicinity.

**Brockton, South Street (Campello).**—Four persons were received on probation and baptized at the February sacramental service. The reappointment of the pastor, Rev. O. W. Scott, earnestly desired by the church and congregation.

**Whitman.**—"Seldom, if ever, has there been so widespread an interest in religious circles in the town as at the present time, and not for years has there been such a general revival of religious interest in the community." Such is the statement of the secular newspaper. A comprehensive revival campaign, covering the whole town and involving all the evangelical churches, has been vigorously prosecuted under the lead of Evangelist Gail. The pastors of the Baptist, Congregational and Methodist churches

have heartily endorsed and helped on the movement. It is evident that much permanent good has been done.

IRVING.

#### New Bedford District

**New Bedford, Cannonville and Rockdale.**—This work, in charge of Rev. Jerome Greer, is making some progress. For many years there has been a union chapel service conducted here, but the tendency has not been to take responsibility, such as a church member feels, but rather to create a sentiment against such obligations. Even those who united with churches in the city seemed to feel no interest in making a nucleus here for a future church. Notwithstanding, Mr. Greer has had three conversions and has seen the Sunday-school work develop and increase. He hopes to turn the current of thought toward unification. It is a great problem, but if this work is necessary, it must be solved. Not too much is to be expected in a single year's work.

**Acushnet.**—Rev. H. H. Critchlow is just informed by telegram of the death of his mother. The word came too late for him to reach home in time for the funeral. He feels glad now that he saw her last December; who had been a sufferer for thirty years. The work here is increasing in spiritual interest. A conversion occurred in a week-night service recently. Mr. Critchlow has been giving lectures on "Studies in Church History." A committee was raised at the fourth quarterly conference as charged with the duty of arranging for a new parsonage. This is a step in the right direction. The Epworth League and the Sunday-school are both in a prosperous condition.

**Fairhaven.**—Five were received on probation at the last communion and an excellent spiritual interest is manifest. The Sunday evening congregations are large and one of the most encouraging features of the work here. By a unanimous vote Rev. S. E. Ellis, the pastor, is requested to return for the second year. Mr. Ellis and his charming wife are very popular among the young people, and the substantial truth presented from the pulpit is very acceptable to the older people. The opportunities for culture here are remarkable. The Rogers Library is a perfect gem, and its facilities are so open that it is like using one's own. Mr. Rogers' gifts to the town are all of great value. The splendid town hall, high school, and macadamized streets have made the town a most desirable residential quarter of New Bedford, which is just across the river. There is no Baptist church.

**Fall River, First Church.**—There have been additions at every communion service this year, and at the last a most remarkable addition to this church was made by the pastor, Rev. S. O. Benton, D. D. For some time he has been receiving visits from a Jewish rabbi, which culminated in the latter's renouncing the Jewish faith, or rather accepting the fulfillment of that faith—the Messiah, Jesus Christ. Mr. Davidson and his family were received on probation at the February communion. This extraordinary conversion and takes away his means of support. Dr. Benton and friends in Fall River are at work trying to secure an opening for the ex-rabbi.

**New Bedford, County Street Church.**—The Methodist Social Union of the city held its February meeting here, Feb. 22. The Union had as invited guests all the preachers of the district in attendance at the Fairhaven meeting. Rev. Dr. J. M. Buckley of the Christian Advocate delivered a lecture on "Washington and Lincoln Compared and Contrasted." It was inimitable in style and matchless in delivery. A very large audience was present.

**Taunton, First Church.**—Excellent work is being done by the Epworth League of this church. The different departments report a commendable degree of activity in all lines of Christian service. The literary department has again furnished the Weir community with a literary treat in the lecture by Rev. Dr. J. M. Buckley of New York on "Self Unmade Men." Dr. Buckley has given fifty lectures at Chautauqua, and this one Bishop Vincent declares to be the best of all. It contains less humor than some, but conveys what is of more importance—lessons that may prevent many a man from unmaking himself. The League has also voted to maintain the Weir reading-rooms. The pastor, Rev. G. W. King, was called to Baltimore, Feb. 21, by the sudden death of his brother. No particulars are at hand.

**Plymouth.**—In improvements 1895 have been expended here this Conference year. Rev. J. H. Newland, pastor.

**Westport Point.**—The new parsonage in process of erection will probably be ready for occupancy at the beginning of the new Conference year. It is a gift from Mr. Simeon Macomber, who had been an honored member of the church for sixty-six years, held many official positions, and had been a liberal and active supporter of the church. The house is commodious and the grounds are spacious. Over fifty dollars' worth of books have been added to the Sunday-school library.

**New Bedford, Allen St.**—Over one hundred members have been added to this church during the four years of Rev. C. S. Davis' pastorate now closing. Resolutions of appreciation and good wishes were passed by a unanimous and rising vote at the fourth quarterly conference. At a previous meeting of the official board, a unanimous invitation to return for the fifth year Mr. Davis had found it impossible to accept, owing to pharyngitis trouble, and the committee named then brought in at this quarterly conference the resolutions above mentioned. During this pastorate the interior of the church has undergone extensive repairs, the auditorium and vestry have been carpeted, cushioned and frescoed, and the expense has been met in three times of financial depression.

**Fall River, Brayton Church.**—Congregations here are on the increase. Mr. Richard Knowles, first vice-president of the League, is doing efficient work, and the 6 o'clock Epworth League meeting Sunday evenings is a meeting of spiritual power. The Social department gave Miss Vallinocourt, the deaconess, a farewell reception prior to her departure for her Southern field. During the interesting exercises the pastor, Rev. R. M. Wilkins, presented her with a purse of gold. At the close of the reception Mrs. Wm. A. Gammons, a teacher in the Sunday-school, presented Miss Stella Bounds, the incoming deaconess, with a bouquet of beautiful flowers, a gift from the young men in Mrs. Gammons' class. Refreshments were served. The Junior League went in a body to the Deaconess Home on Second Street and presented Miss Vallinocourt with a golden spoon of beautiful design. Feb. 2 persons were baptized, 1 received into the church by letter, and 2 on probation. Eight persons recently asked prayers. Miss Bounds, the new deaconess, is superintendent of the primary department of the Sunday-school, and it is now the largest in its history. Mr. John D. Flint has secured a lot

at Globe Corner for a new church, and it is valued at \$2,000. The site is in a beautiful locality and is very desirable.

**New Bedford District Ministers' Meeting.**—The Association met in Fairhaven, Feb. 22 and 23. Generous hospitality was extended by Rev. S. E. Ellis, pastor of the church, and his loyal people. Papers during the meeting were presented as follows: S. O. Benton, of First Church, Fall River, read a paper on "Care of Probationers," which excited much interest and little or no controversy. It conveyed practical suggestions as to the care of baptized children and the instruction of probationers. G. A. Grant, of Middleboro, gave a paper on "The Holy Spirit." He limited his discussion to the one point, "When is the Holy Spirit Received?" and argued that the reception of the Spirit should be coincident with conversion. He did not deny to the believer any number of baptisms afterward. A very thoughtful and discriminating paper on "The Influence of the Greek Philosophy on the Early Formation of Christian Doctrine," by L. M. Flocken, of Summerfield Church, Fall River, was much commended. "The Origin of the Synoptic Gospels" was elaborately presented by A. J. Coultas, of St.

Paul's Church, Fall River. It was a valuable paper showing a mastery of the subject. The essayist claimed not to give any conclusions, but simply tried to show the trend of critical thought. Rev. Dr. J. M. Buckley, of the Christian Advocate, by invitation was present and gave an address that was helpful to every preacher present. It was reminiscent.

**Taunton, Central Church.**—Rev. J. W. Willett is enjoying a fair degree of health, but is a constant care and is unable to go far from his door—not often farther than his daughter's (Mrs. J. Alfred Messinger) residence on the next street. He will not be able to attend Conference, probably for the first time since he entered the ministry. Mrs. Willett is in good health and devotes all her time to her husband. KARL.

#### Norwich District.

**Ministerial Association.**—The winter meeting of the Norwich District Ministerial Association was held, Feb. 15 and 16, with the church at Mooseup. Rev. F. C. Baker and his people made all possible arrangements for the comfort of the brethren. A larger number than usual was in attendance the first day of the session. The

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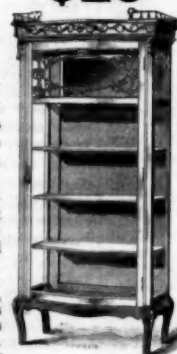
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collations in the church allow the ministers to meet each other socially and also to become acquainted with the people, and are a most pleasing feature of these gatherings. The papers presented were all of high grade. The discussions were thoughtful and helpful. Business matters affecting the churches of the district as a whole received careful attention. The essays were by J. B. Ackley, "Human Language—Its Relation to Religious Thought;" G. H. Hastings, "Nature and Design of the Apostolic Benediction;" J. Cooper, "Duties of Christendom to the Persecuted Armenians;" R. Fovey, "Utility of the Young People's Movement to the Christian Church;" E. W. Goodier, "Review of Watson's Yale Lectures;" L. H. Massey gave an exegesis of the parable of the unjust steward. W. F. Davis preached a clear, earnest sermon on Monday evening, and C. H. Van Natter on Tuesday evening gave a thoughtful and helpful discourse. The choir of the church was specially mentioned in the resolutions of thanks passed by the Association.

Stafford Springs has asked for the return of Rev. J. I. Bartholomew as pastor for the fourth year. This is the first time in the history of the church when such action has been taken, and is complimentary both to pastor and people. The Epworth League, on the evening of Feb. 15, took a sleigh-ride to Rockville, where they enjoyed a supper prepared by the League of the latter place, and the two chapters spent a delightful social evening together in the commodious parlor recently fitted up in the chapel in the rear of the church. Rev. Walter J. Yates has been engaged to deliver his illustrated lecture on "Antileam" before the League, March 10. This is spoken of in high terms of praise by the press and people who have heard it.

Rev. J. L. Pliner, of Trinity Church, Norwich, was unable to be present at the Preachers' Meeting at Mousup on account of sickness. Rev. W. L. Hood, of Putnam, supplied his pulpit, Feb. 14. An attack of the grippe necessitated the dropping of church work for a while. Recovery is slow, but, we trust, certain.

Rev. O. W. Scott, the Conference League president, has issued an exceedingly neat souvenir program for the Conference anniversary, Tuesday evening, April 13, at South Manchester, Conn. The presidents of the various districts have part in the exercises. Dr. R. R. Doherty, of New York, is to give the address of the evening.

The South Manchester people are busy preparing for the entertainment of Conference. The revival of the past two months is the first and best item. Over one hundred and fifty names were taken by the pastor, Rev. J. S. Wadsworth, as seekers at these services. A large ingathering to the church must result. The League has recently purchased a fine piano. New plush cushions of the best make have been provided for the auditorium and a new carpet is to be bought soon. The people are opening their homes for the reception of the members of the Conference, and will welcome them with generous hospitality.

Rev. W. S. Foster has returned from the South much improved in health. He has been applying the pulpit of the Congregational Church, Wapping, Conn., for a few Sundays during the absence of the pastor. He is expected to take a charge at Conference. Y.

## New Hampshire Conference.

### Manchester District.

Henniker and Hillsboro Centre are very desirous for the return of Rev. B. P. Judd a third year. There is a good general interest at the former place, and the prospect that it will increase.

East Deering is one of the points away from the railroad where the population decreases rather than increases. A few faithful souls remain, who keep up the services of the Lord's house. They are not willing to let the house of God lie in waste while they dwell in coiled houses, so they are improving the property a little. There is an unoccupied parsonage that is in good repair. They need a consecrated man of God to occupy it and cultivate this territory. Souls can be saved if a man could be on the ground to care for them. The people are thoroughly satisfied with the work of the present pastor, Rev. T. E. Cramer, and feel sure that they get all the service they can expect from one who lives so far away and serves a large church. Still they need more than they can have by the present arrangement. May be something can be done to help them.

We have met several of the Crusade bands and have good words to say of them generally. There is one band, however, that it would be well to either divide and put into different companies, or disband entirely. While they do some good work, some of their teachings are fanatical, and they are likely to create with some who follow them a prejudice against the pastor that leaves him a train of unpleasant events. We have seen these effects in two churches, and should now use our prerogative to forbid any pastors to employ them if we knew they contemplated doing so.

The past three years at Hillsboro Bridge have been very prosperous ones for the church. Each year has seen a good revival interest. About ninety have joined on probation in that time. A few of these have moved before the time to admit them; some thirty still are on probation, eighteen of whom joined at the last communion, with about as many more to come in later, and over fifty have been admitted to full membership. A few evenings ago, they had a roll-call of the church. Ninety-eight responded to their names, eighty of whom were present to answer in person. Near the close, the pastor asked how many were members six years ago, when the present presiding elder came to the district. Eleven persons arose. When asked how many

had joined within the six years, nearly the entire audience stood up. The labors of Rev. T. E. Cramer are very greatly appreciated, and his return a fourth year was asked without a dissenting vote. B.

**Preachers' Meeting.**—The preachers of Manchester District organized for their last meeting for the year, Feb. 8, at Henniker, electing O. S. Baketel president and T. E. Cramer secretary. The general topic for the afternoon was "After the Revival," and it proved a fruitful theme. In the absence of C. U. Dunning the first topic, "How Secure Needed Rest without Losing Ground," was discussed by D. C. Babcock. W. S. Searle followed with a paper on "How to Utilize the Revival Church Membership." "How Inspire in Probationers Loyalty to (a) Church Home, (b) Church Work, (c) Church Doctrine," brought out helpful suggestions from H. D. Deelt, H. F. Quimby, and J. H. Trow, the latter presenting a strong paper on indoctrinating converts. C. W. Rowley gave practical suggestions upon "Following Up Good Impressions Made upon the Unsaved." Discussion of the general topic followed, all taking part.

In the evening J. M. Durrell preached a unique, persuasive sermon on "The Grief of God."

Tuesday, devotional exercises were conducted by D. J. Smith. J. D. Folsom presented a thoughtful review of Watson's "Cure of Souls." O. S. Baketel spoke regarding "The Annual Conference Program." "The Pastor's Duty to Delinquent Church Members" was discussed in a practical way by D. J. Smith and D. E. Burns. "Pastoral Visiting" and his representatives in M. C. Pender and C. W. Rowley. "Allowable Attractions" proved an interesting theme discussed by J. H. Vincent, E. Blake and others. In the absence of A. B. Russell his theme, "Matter and Manners of Preaching Fifty Years Ago and Now," was presented by Irad Taggart. C. E. Eaton followed with a paper on "The Pulpit of Today." "The Preacher and his Bible" afforded food for discussion by D. Onstott, E. N. Jarrett and G. A. Tyrrell. W. T. Carter and others considered "The Preacher and his Books."

The evening session was a "Young People's Rally," at which E. N. Jarrett delivered an inspiring address on "True Enthusiasm and Its Triumphs."

All sessions were well attended and the total attendance of preachers was the largest yet registered. Resolutions complimentary to the retiring presiding elder, Rev. O. S. Baketel, were passed. C.

### Dover District.

East Rochester has held some special revival meetings with good spiritual results. The work is going well, and the pastor, Rev. E. S. Collier, is heartily approved by the people. Notwithstanding the depression of business, he will get his full claim, and the quarterly conference unanimously desires his return for another year.

Rochester, First Church, entertained the District Association with characteristic generosity. A good meeting was enjoyed. Rev. Wm. Ramsden is holding a full week of revival services and is heartily supported by the office board. There have been five conversions. The reappointment of Mr. Ramsden has been unanimously requested. His two children are sick with scarlet fever, which, it is hoped, will be of a mild type.

Rev. J. Collins and C. Munger, of the Maine Conference, blessed us with their presence and aid in the Preachers' Meeting, and we were also delighted to welcome Rev. H. A. Spencer, of the Vermont Conference, to participate in our session. The Meeting gave a kindly judgment of the retiring presiding elder's work.

Smithtown appreciates gratefully the services of Rev. W. B. Locke and wishes him returned—says it can pay him more and easier than any other man. The brethren are glad to recognize his increasing efficiency among them, and he is gladly their servant for Jesus' sake.

Salisbury people sympathize with Rev. W. R. Webster and his excellent wife in their sore affliction by reason of the insanity of their son Merwin, who had given promise of great usefulness, but at the age of nineteen years is under treatment for acute mania at the State Asylum in Concord. That he may speedily and entirely recover many will most devoutly pray. Mr. Webster delivered an address on "Washington and the First Century of American Progress" at the Salisbury celebration, Feb. 23.

Hampton quarterly conference earnestly desires the return of Rev. D. W. Downs for another year, and he thinks the place and people pleasant and will be glad to remain unless some louder call for his services shall appear elsewhere.

Centerville, notwithstanding the doubts of people at home and abroad and the efforts more or less successful to destroy her by inviting members of the household to go elsewhere, is proving her right to be by providing for every dollar of the current expenses including all old bills, and declaring her earnest wish for the return of the successful young pastor, Rev. E. S. Tasker, for a third year.

At Merrimacport, Evangelist Norman, a "brother in black," is laboring with some success to bring and build souls into the kingdom of God.

At Methuen Rev. J. W. Adams was in his pulpit Feb. 14 for the first time since early in December, and took his annual missionary collection with good results.

Some solicitude has been expressed among the pastors that the right man shall be found for Dover District eldership when this incumbent's term expires. G. W. N.

### Concord District.

The church at Suncook shows a healthy condition in all respects. Rev. J. L. Felt, the pastor, is closing his fourth year of earnest, faithful, and successful service here. Good congregations are present and good interest prevails at all the meetings. The quarterly conference was unanimous in requesting his return for the fifth year.

Sandwich people report the church in the best condition for years. Rev. Joseph Simpson and wife have won all hearts. While the pastor made 141 calls the past quarter, his wife made 156. The people all very much desire their return for another year, and the quarterly conference unanimously joined in the request.

Moultonboro church is moving on with harmony between pastor and people. The work is in good condition. The people will be glad to welcome back for another year the present pastor, Rev. G. A. McLane, and family.

North Haverhill people regret that the time is so near when they must lose their pastor be-

cause of the time limit. All lines of work in this church have been well looked after for the past five years, and the people who are fortunate enough to receive such a man as Rev. E. R. Perkins for their next pastor, need no sympathy, but will be very fortunate indeed. Mr. Perkins will leave everything in good condition for the new man.

Chichester people are still struggling to "make their calling and election sure." There are good congregations and good meetings, and bills are nearly settled to date. We regret that the pastor, Rev. M. Y. Webster, is sick and away for treatment. Brethren, pray for the speedy recovery of this young man.

Woodville, with Rev. R. T. Wolcott, pastor, has had a very successful year thus far. Hard work and faithful prayer have accomplished much. The missionary collection will cover the full appropriation. This church also paid \$15 on the missionary debt. Seven persons were received into the church by letter, Feb. 14. Electric lights were put in the church recently, at a cost of \$100, the gift of Hon. Ira Whiteber, and \$50 of other improvements have been made this year on the church.

South Tamworth, all things considered, has had a very successful year. Rev. Dana Cotton has worked hard and God has blessed the effort. Pastor and people are united. A revival in this church recently brought eight persons into the kingdom and on probation in the church. Messrs. Folger and Jackson assisted the pastor in these special services. A unanimous request for the return of Mr. Cotton another year was made by the quarterly conference.

Rev. J. D. LeGros, the popular pastor at Bristol, is closing four very successful years in this church. We hear nothing but good things said about the pleasant relations of pastor and people. The fourth quarterly conference gave Mr. LeGros a unanimous and hearty invitation to remain with them another year, with the privilege of spending three months abroad next summer.

The church at Franklin Falls has had a good year. Rev. Thos. Whitelide, the pastor, has done most excellent work here. The past quarter the pastor has had special revival services three evenings each week, with good results. Several persons have commenced the Christian life, and the church has been quickened. Improvements costing \$500 have been put on this church this year. Like most other places, they feel the hard times, but are cheerful, and set on victory in the name of the King. Mr. Whitelide is unanimously desired for another year. C.

## Maine Conference.

### Augusta District.

Solon.—Revival services, with steadily increasing interest, were held here for six weeks. Rev. Thos. Whitelide, the pastor, who assisted from time to time for an evening. Now the regular services show a marked improvement both in numbers and spiritual power. The class-meeting has doubled, and the Epworth League has taken on new life. A debt of long standing has been lifted from the Sunday-school. New songs and Bailey's reflections adorn the audience-room. A reception to the old folks was given by the League and greatly enjoyed. Best of all, the new converts are heard as well as seen in the meetings.

Augusta.—Rev. C. S. Cummings preached, recently, a sermon on the deplorable condition of the Augusta poor-house and the neglected state of its inmates. Such a sermon must be timely when such inhumanity to the poor and unfortunate he describes is allowed for gain in the capital of our State. The pure minds of the people of the city are well stirred. Like sermons may be appropriate in other cities and towns.

Bingham.—Here is a small church, but full of zeal and self-sacrifice. In the outlying towns of Mayfield and Moscow Rev. J. Moulton has also labored very successfully, and had gracious results. The last quarterly meeting was one of great interest. This is missionary ground, and,

# SPINAL DISEASE.

## And Painful Affections of Nearly all the Organs Cured by Dr. Williams' Pink Pills.

From the Journal, Detroit, Mich.

"Disease of the spinal cord and nervous prostration, was what the doctors called it at first," Mrs. Rosa Tapley, of No. 721 Harrison Street, Ionia, Mich., said yesterday to a reporter, "but it was not long before every organ and member of my body was affected. There was a continuous beating at the pit of my stomach, my head ached on until I thought I should go insane. I felt as if I was smothering and my legs would become so weak that I had to drop when I felt the spells coming on. As for sleep, that was out of the question, except little cat naps, for in addition to the feelings I have attempted to describe, I had neuralgia, and for six months I kept getting worse and worse, and at last was confined to my bed in October, 1894.

"I have nearly always thought it was grippe that I had," Mrs. Tapley continued, "though the doctor never would say so, but whatever it was it kept getting worse and worse, especially my head and nerves, and I thought I should die, but I dragged on a wretched existence until about one year ago, when, while I was reading the *Detroit Journal* and *Sermons Weekly*, I saw a long account of a similar case to my own being cured by the use of Dr. Williams' Pink Pills for Pale People. I made up my mind to try these pills, and so procured a supply and began taking them according to directions.

"My experience has been most happy. My

heart's action is normal, my back and spine give me very little trouble, all neuralgia and rheumatic pains have left me. I have no headache whatever, and after the hell that I suffered my life by comparison is now like heaven.

"I cannot say too much in praise of Pink Pills. You may use all the adulatory language of which you are capable," Mrs. Tapley said to the reporter, "and I will endorse it. I have never tired of recommending the pills to my neighbors, and my sister who is a school-teacher, and had a serious time with her nerves and suffered from loss of memory, at my suggestion is taking Dr. Williams' Pink Pills and is being rapidly cured.

"Read over what you have written," Mrs. Tapley requested, and after listening attentively to what she had dictated, said: "I can sign that statement with the greatest pleasure," and when the last remark was entered the lady signed her name to the reporter's notes thus:

(Signed) Mrs. ROSA TAPLEY,  
721 Harrison Street, Ionia, Mich.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatitis, neuralgia, rheumatism, nervous headache, the after effect of a gripe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post-paid on receipt of price, 50c. per box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

**Fairfield.**—A good religious interest continues. The meetings are spirited. At the Centre all departments of the church are being well organized, and the outlook is very hopeful that this old field of Methodism, after lying dormant for years, is to flourish again.

**Waterbury.**—Rev. W. F. Barry is closing up his fifth year of service here. They have been years of prosperity. The Sunday-school is the largest it has been for years. It will be a good and strong church for the new pastor.

**Farmington.**—The past year has been one of very hard work for the pastor, and the results are of a substantial character. The Sunday-school is large and increasing in numbers and interest. The chorus choir, organized some weeks ago as an experiment, has proved a success, and is very helpful both in the morning service and the evening social meeting.

**Wilton and North Jay.**—It has been a good year for the Wilton church. The young people are numerous and very helpful, and are well organized for work. The League is holding religious meetings and entertainments that are profitable socially and spiritually. A new and beautiful Epworth organ has been purchased for the audience-room, and is more than giving satisfaction. The church edifice at North Jay, in process of building, is well closed in and now awaiting spring and additional funds for completion. The pastor, Rev. B. F. Fickett, and Feb. at Christmas were presented with \$50.50 in cash and a nice chair, besides other presents.

**Kent's Hill and Readfield Corner.**—The pastor, Rev. E. E. Frohock, has been transferred to South Carolina Conference. He left for his new field of labor, Feb. 17. His family will remain on the Hill for the present. The pulpits here will be supplied until Conferences by resident preachers. L.

## Vermont Conference.

### St. Albans District.

St. Albans Bay.—Rev. O. D. Clapp, of Georgia, lectured, March 2, on "Traits of Scottish Life and Character."

Georgia.—In the absence of the pastor, Mrs. E. J. Parmelee, of Enosburg Falls, president of St. Albans District W. H. M. S., spoke, Sunday, Feb. 14, in the pulpits at North Fairfax and Georgia. The interests represented were presented in an pleasing and able manner.

S. S. Convention.—Rev. A. W. C. Anderson, of Enosburg Falls, delivered the evening address at the forty-sixth session of the East Franklin County S. S. Union.

Swanton.—Rev. Dr. Farrar, of Albany, N. Y., addressed a large audience at the Methodist church on the evening of Feb. 18.

St. Albans.—Rev. Dr. Nutter gave a talk at the young men's reading-room, Monday evening, Feb. 22. The subject was, "A Visit to Mammoth Cave."

Zion's Herald.—The St. Albans Daily Messenger of Feb. 20 says: "Zion's Herald, New England organ of Methodism, and one of the very best religious publications in the country issued an attractive illustrated edition this week in commemoration of Washington's Birthday. The Herald contained a full-page portrait of the Father of his Country and other engravings illustrative of the life and services of the great American. The letter-press of the Herald is excellent, and its news of the religious world and its comments upon religious subjects are of customary force and ability." We add: Do all our people on St. Albans District know the value of Zion's Herald to them for many practical purposes, as well as an educator? D.

### Montpelier District.

Mrs. R. B. McDuffie, district secretary of the W. F. M. S., writes from Bradford: "Mrs. A. H. Baker, of Thetford Centre, wife of the pastor,

(Continued on Page 12.)

## You don't know

where you got that cold. Do you know where you can get the cure for it? Every drug store keeps Ayer's Cherry Pectoral. It cures coughs and colds.

## The Family.

### AGE.

Meta E. B. Thorne.

"How do I know I'm growing old?" —  
 "Because my hair is gray?"  
 Not so; for oftentimes snowy hair  
 Dots wreaths a brow still young and fair  
 And winsome as the day.  
 Frost comes sometimes in May.  
 "Then by the lines along my brow?"  
 The heavy hand of care  
 Or grief or pain doth often trace  
 Deep lines upon the youngest face;  
 And each his cross must bear,  
 The common lot must share.

The heart alone can mark the flight  
 Of Time's swift flashing wings.  
 "At leisure from itself," the heart  
 Renews its youth; nor skill nor art  
 Such bloom and beauty brings;  
 In peace the spirit sings.  
 But oh! when Death's relentless hand  
 Hath torn the heart in twain,  
 The wheels of Time grind heavily;  
 The grief-blanch'd cheek, the tear-dimmed  
 eye,  
 Can aught make young again?  
 Kilt up life's raveled skein?

For me the sun hath set at noon;  
 Yet here in twilight gray  
 Hope whispers still, "In Paradise  
 Again earth's lilies bloom; sad eyes  
 Are gladdened with perennial May;  
 For in that radiant, deathless clime  
 Shall weary age regain its prime,  
 Torn hearts be healed for aye."

Libertyville, Ill.

## Thoughts for the Thoughtful.

A sacred burden is this life ye bear;  
 Look on it, lift it, bear it solemnly;  
 Stand up, and walk beneath it steadfastly.  
 — F. A. Kemble.

In danger Christ lashes us to Himself as  
 Alpine guides do when there is perilous ice  
 to get over. — Alexander MacLaren.

Many dear things of providence He hands  
 to His little ones by each other. Sometimes  
 how can He reach them else? And some-  
 times whom can He use but you and me? —  
 Rev. W. C. Gannett.

"Opportunity comes," said the old prov-  
 erb, "with feet of wool, treading soft."  
 You must have the instinct of an artist for  
 the approaches of this good genius. You  
 must listen for it. — Rev. Samuel Johnson.

What an immense lot of over-loaded peo-  
 ple there are in this world! We can see it  
 in their care-worn faces; and each one  
 thinks his burden is the heaviest. There is  
 a certain kind of care that is wise; a man  
 who has no forethought for the future is a  
 sluggard or a fool. The Apostle had no  
 reference to a wise thoughtfulness for the  
 future when he said, "Cast all your care  
 upon Him, for He careth for you." That  
 much-perverted verse is accurately trans-  
 lated in the Revised Version — "cast all  
 your anxiety on Him because He careth for  
 you." Now just what our almighty and  
 all-loving Father offers is — to help us  
 carry our loads. He who watched over the  
 infant deliverer of Israel in his cradle of  
 rushes, who sent His ravens to feed Elijah  
 by the brookside, who protected Daniel in  
 the den, and kept Paul calm and cheerful  
 in the hurricane, is the very One who says  
 to us — Roll your anxieties over on Me, for  
 I have you on My heart! — Theodore L.  
 Cuyler, D. D.

Perhaps you have heard of the method strange,  
 Of violin makers in distant lands,  
 Who, by breaking and mending with skillful  
 hands,  
 Make instruments having a wider range  
 Than ever was possible for them, so long  
 As they were new, unshattered and strong.

Have you ever thought when the heart was sad,  
 When the days seem dark and the nights un-  
 ending,  
 That the broken heart, by the Father's mend-  
 ing,  
 Was made through sorrow a helper glad,  
 Whose service should lighten more and more  
 The weary one's burdens as never before?  
 Then take this simple lesson to heart  
 When sorrows crowd, and you cannot sing:  
 To the truth of the Father's goodness cling;  
 Believe that the sorrow is only a part  
 Of the wondrous plan that gives through pain  
 The power to sing more glad refrain.  
 — Author Unknown.

The habit of looking on the bright side of  
 things is a good one, and is worth a great  
 deal to each one who cultivates it. Certain-  
 ly one should not cultivate the habit of  
 looking on the dark side, especially when he  
 must draw on his forebodings and appre-  
 hensions for a vision of that dark side, and  
 thus see not only what does not exist, but  
 what may never exist. God promises grace  
 for each time of need, but not for each time  
 of worry and anxiety. He promises to be  
 with His people when they pass through  
 the fire, but He does not promise to extin-  
 guish the fire before it has been lighted.  
 He says that when His people pass through

the waters they shall not overflow them,  
 and we ought to be satisfied with that. If  
 we trust in God, the disasters we dread  
 most will never come, or, if they do, He  
 will change the disaster into benediction. —  
 Herald and Presbyterian.

How many practically say, each of his  
 own special temptation, "There is no harm  
 in it." This may happen before the con-  
 science has been awakened, or after it has  
 been seared. In either case it may be said,  
 Ephraim is turned to idols, let him alone;  
 Ephraim hath gray hairs upon him here  
 and there, and knoweth it not. . . . Are  
 not all who act thus, in one sphere of their  
 lives, walking in the darkness, while yet  
 they say that they have fellowship with the  
 Light? My friends, let us search ourselves  
 with candles to see that we be not rene-  
 gades to our own knowledge.

"Go to your bosom,  
 Knock there, and ask what it doth know."  
 — Canon Farrar.

Great sorrows never leave us what we  
 were before. None can pass under that  
 hammer and remain the same. After a  
 great baptism of sorrow we must be differ-  
 ent; but what we should pray and strive  
 for is that we may emerge from it better,  
 richer, more faithful, more helpful, more  
 filled with a heartfelt delight in God's will,  
 more able to make a true answer to God's  
 surprises and wonders of love. There are  
 periods in life, years and years, when no  
 great trouble visits us. Then the storms of  
 sorrow fall, and we are apt to say, I have  
 passed through and I may hope for an im-  
 munity for the future. It is not so. The  
 troubles may come back, they may come  
 back again worse. As has been said, our  
 Pharos are seldom drowned in the Red  
 Sea, and we do not often behold their  
 corpses stretched upon the sand. The bit-  
 terness of death may return. What then?  
 At the very worst the memory of the past  
 will help us. We shall retrace the slow,  
 difficult way to peace; our trust in God will  
 be deepened, and we shall realize that,  
 after all, the range of sins and sorrows is  
 limited, though the sea of troubles may roll  
 its white-crested billows as far as the hori-  
 zon. What are truly numberless are God's  
 mercies. What is truly infinite is God's  
 love. — Robertson Nicol.

There is no doubt that every hard thing  
 that God permits to come into our life has  
 a blessing wrapped up in it. The things which  
 appear before us as discouragements prove  
 to be helps toward nobler attainments. A  
 Christian physician, whose career has been  
 full of faith and noble ministry, gives this  
 experience: He was a poor boy, and a  
 cripple. One day he was watching some  
 other boys on the ball-field. They were  
 active, strong, and wealthy. As he looked  
 on, his heart grew bitter with envy. A  
 young man who stood beside him noted the  
 discontent on his face, and said to him,  
 "You wish you were in those boys' place,  
 don't you?" "Yes, I do," was the an-  
 swer. "I reckon God gave them money,  
 education, and health," continued the  
 young man, "to help them to be of some  
 account in the world. Did it never strike  
 you," he continued, after a moment's  
 pause, "that He gave you your lame leg for  
 the same reason — to make a man of you?"  
 The boy gave no answer, and turned away.  
 He was angry, but he did not forget the  
 words. His crippled leg God's gift! To  
 teach him patience, courage, perseverance!  
 To make a man of him! He thought of  
 the words till he saw their meaning. They  
 kindled hope and cheer, and he determined  
 to conquer his hindrance. He grew heroic.  
 He soon learned that what was true of his  
 lame leg was true also of all the difficulties,  
 hindrances, and hard conditions of his life  
 — they were all God's gifts to him to help  
 him to be of some account in the world —  
 to make a man of him. J. R. MILLER,  
 D. D., in "Things to Live For."

### THE MODEL HOME.

A LARGE company of people were  
 asked, the other day, to put upon  
 paper, briefly, their idea of what would  
 constitute a happy home. The replies were  
 some forty in number; and among the  
 essentials named prominent mention was  
 given to cheerfulness, kindness, forbear-  
 ance, proper regard for the rights of others,  
 the observance of the Golden Rule, entire  
 unselfishness, prayer, and the abiding  
 presence of Christ. But by far the most  
 general answer consisted of a single word  
 — love. Is this, then, sufficient to make a  
 model home? Yes, and no. No, if by love  
 is meant simple good-nature and good  
 intention, or even a fervent fondness of  
 husband and wife for each other, and a  
 delight in each other's society. Yes, if  
 love be understood, as it should, to include  
 the taking of all possible pains to ascertain  
 what things are proper or essential for a  
 thoroughly Christian family and the best  
 methods of carrying the good intention into  
 successful execution.

Nothing is easier than for a young couple,  
 with the best of motives, working blindly  
 or under bad counsel, to make a wreck of  
 their domestic happiness. They mean well,  
 but they know little. And this lack of  
 sufficient knowledge cannot be compen-  
 sated by any amount of sentiment. A firm  
 going into manufacturing or mercantile  
 business with very scant understanding of

the commodities they were to make or sell,  
 and very little acquaintance with the  
 markets in which they were to deal, would  
 have to acquire the necessary information  
 very speedily or else they would disas-  
 trously fail in spite of their good Christian  
 character. It is just the same in the busi-  
 ness of home-making. Unless the firm  
 undertaking it master, by close study, the  
 essentials of the science and then ener-  
 getically, systematically, put in practice  
 what they have learned, they will not  
 succeed in this particular line. It has its  
 own distinctive laws, which must be obeyed.  
 If they are not obeyed, constant attendance  
 at church and faithfulness in the Sunday-  
 school will not make up the deficiency or  
 save the home.

Of course Christianity, where it is of an  
 enlightened type, will set its possessors to  
 using their minds on whatever problems  
 are presented to them, and, under the  
 guidance of the Divine Spirit, they will be  
 likely to reach right conclusions. Hence  
 the Christian home will strongly tend to be  
 the model home. But the love must have  
 brains mixed with it. Otherwise, even if it  
 be styled perfect or pluperfect, it will not  
 be saved from making such blunders of  
 management or discipline as to amaze the  
 on-lookers, and give the latter, if them-  
 selves of the stupid sort, a chance to wonder  
 at the mysteries of Divine Providence in  
 permitting such good folks to have so much  
 trouble with their children.

The model home is a compound of Chris-  
 tian love and strong common sense.  
 Neither one alone will do it. The love  
 must be guided by intelligence, and the  
 sense must be set on fire by self-sacrifice.  
 To such a combination there is no such  
 word as fail.

## About Women.

Three thousand women were last year  
 turned away from the Industrial Farm Home for  
 women inebriates, founded by the British  
 Woman's Temperance Association, of which  
 Lady Henry Somerset is president.

Rosa Nouchette Carey lives quietly in the  
 Putney district of London. She is above six  
 feet in height, and described as a delightful  
 type of the primitive English woman. Over  
 200,000 copies of her story, "Not Like Other  
 Girls," which made her fame, have been sold  
 in England alone.

Miss Susan B. Anthony's 77th birthday  
 was pleasantly celebrated, Feb. 15, at Rochester,  
 N. Y. Nearly a thousand people attended the  
 reception to proffer their congratulations. Miss  
 Anthony showed no fatigue, but appeared great-  
 ly pleased at the ovation given her by her town-  
 people.

The ashes of the late Miss Kate Field now  
 lie in Mount Auburn Cemetery by the side of  
 her mother. The ashes were taken to Boston in  
 a small copper box, carried in a hand-bag filled  
 with flowers. Mr. George Riddle, a cousin of  
 the dead woman, a reporter and the undertaker  
 followed the ashes to the grave, which had been  
 decorated with flowers.

It is thought that Miss Tatiana Tolstol,  
 daughter of the great novelist, may attend the  
 British Woman's Temperance Association in  
 May and the World's W. C. T. U. in Toronto  
 in October next. Miss Tolstol has been invited  
 to come, and has expressed her desire to do so.  
 Miss Johannsdottir, sister of the Premier of  
 Iceland, and the leading white-ribboner of that  
 country, who has organized all through Iceland,  
 has also been invited, and her coming is quite  
 probable.

Miss Katherine P. Martyn, an enterpris-  
 ing English woman, is making a pronounced  
 success of her business of supplying food and  
 delicacies for the sick, which she conducts in  
 connection with her "English Tea-Rooms" on  
 Fifth Avenue, near the Waldorf. Miss Martyn  
 has qualified herself thoroughly for her work,  
 and not only furnishes the standard invalid  
 dishes, such as gruels, broths, beef tea, jellies,  
 etc., but also peptonized foods of all kinds.  
 Although this work keeps her constantly busy,  
 it is not allowed to interfere with her manage-  
 ment of the tea-rooms, which are cosy and  
 homelike to a degree seldom seen outside a  
 private house. The large front room is extremely  
 English in all its appointments, even to the big  
 silver tea-pots, sugar-basins, and cream-jugs;  
 and the crumpets, which are made by Miss  
 Martyn herself, are a revelation to those who  
 have only tasted the American article sold under  
 that name. These rooms are in constant de-  
 mand for breakfast and luncheon parties, and  
 Miss Martyn and her trim, white-capped, white-  
 aproned serving-maid have their hands almost  
 too full at times. — Harper's Bazar.

Miss Enid Vandell, whose sculpture is  
 just now attracting a great deal of attention, is  
 president of the American Art Association of  
 Paris. She is a native of Louisville, Ky., went  
 to Paris to study, and has made a wonderful  
 success. Two statues, one of her sister, and  
 the other of Miss McPherson, of Washington,  
 were accepted by the Art Exhibit. These stat-  
 uettes are in platiné and bronze, and are about

twelve inches in height. In a word, this work  
 is the revival of a lost art. Some years ago  
 some statues were unearthed at Tanagra  
 which were portraits. These works of Miss  
 Vandell are perfect reproductions of the mod-  
 els, even to colors and life tints.

Miss Dorothea Klumpke, who has charge  
 of the bureau of measurements in the Paris Ob-  
 servatory, won the place over a half-hundred  
 male competitors. Her duties consist in mea-  
 surements determining the location of stars in  
 relation to one another. Her nightly star-gaz-  
 ing necessitates that she make her home in the  
 observatory, and she works, sleeps and receives  
 her friends there. A correspondent of the Chi-  
 cago Times Herald, writing from Paris, says: —

"Tea served at the top of the Paris Ob-  
 servatory! No one but an American woman  
 would ever think of such a thing. Certainly no  
 French woman would ever take the liberty. And  
 an American woman it was — Miss Dorothea  
 Klumpke, as gentle of spirit, as serene of tem-  
 perament as the shining stars, among which her  
 thoughts live the greater part of the time. . . .  
 A climb to her abode up the grand stairways  
 and finally through a narrow steep one makes an  
 airy woman feel how strong and brave Miss  
 Klumpke is. The wide, solemn hallways, the  
 tall windows through which the stars peer and  
 where the moonlight falls aslant your echoing  
 footsteps, suggest apparitions, unearthly things,  
 ghasts, if you will. Certainly anything but a  
 woman's home. You stop at the first landing  
 and gaze out of the broad windows open-  
 ing into the garden at the rear. Everything  
 is as still as death, for the observatory  
 stands on a high eminence alone in its  
 grandeur. . . . But while the outer portal  
 suggests nothing of woman's world, Miss  
 Klumpke's room is a revelation of quite another  
 sort. There are plenty of soft cushions, draper-  
 ies, pictures and china heaped in interesting  
 confusion with scientific books and astronom-  
 ical charts. She is in truth a very domestic  
 woman, and in spite of the many hours spent at  
 her work she designs her own dresses, is always  
 interested in some one or a dozen poor families,  
 and teaches a class of aspiring men astronomers  
 in a mission below the observatory. Her bed is  
 startling stockings, and she can make a neat  
 little patch that it would take a telescope or a  
 microscope to detect after she has finished. . . .  
 But at night she mounts to her eyrie in the  
 tower, the only woman in the building, and the  
 first and only woman who, as an astronomer,  
 has ever gained entrance to the Paris Observa-  
 tory. What a triumph for her! What an honor  
 for America, especially for American woman-  
 hood!"

## AUNT JERUSHA'S MEDITATIONS.

Mrs. J. B. Lummis.

"If folks could have their funerals when  
 they are alive and well and strug-  
 gling along, what a help it would be!"  
 sighed Aunt Jerusha, folding her Paisley  
 shawl with great care.

"Now, there is poor Mis' Brown!" she  
 added, as she pinned her Sunday bonnet  
 into her green barge veil. "How encour-  
 aged she'd have been, if she could have  
 heard what the minister said today! I  
 wouldn't wonder one mite if she'd have got  
 well."

"And Deacon Brown a-wiping his eyes,  
 and all of them taking on so! Poor soul,  
 she never dreamed they set so much by her!"

"Mis' Brown got discouraged. Yer see  
 Deacon Brown, he'd got a way of blaming  
 everything onto her. I don't suppose the  
 Deacon meant it — 'twas just his way —  
 but it's awful wearing. When things wore  
 out, or broke, he acted just as if Mis' Brown  
 did it herself on purpose. And they all  
 caught it, like the measles or the whooping  
 cough."

"And the minister a-telling how the Dea-  
 con brought his young wife here when  
 'twan't nothing but a wilderness, and how  
 patiently she bore hardship, and what a good  
 wife she'd been! Now the minister wouldn't  
 have known anything about that if the  
 Deacon hadn't told him. Dear! dear! If  
 he'd only told Mis' Brown herself what he  
 thought, I do believe he might have saved  
 the funeral."

"And when the minister said how the  
 children would miss their mother, seemed  
 as though they couldn't stand it, poor  
 things!"

"Well, I guess it is true enough; Mis'  
 Brown was always doing for some of them.  
 When they was singing about sweet rest in  
 heaven, I couldn't help thinking that that  
 was something Mis' Brown would have to  
 get used to, for she never had none of it  
 here."

"She'd have been awful pleased with the  
 flowers. They was pretty, and no mistake.  
 Yer see the Deacon wa'n't never willing  
 for her to have a flower-bed. He said 'twas  
 enough prettier sight to see good cabbages  
 a-growing; but Mis' Brown always kind of  
 hankered after sweet-smelling things, like  
 sweet peas and such."

"What did you say, Levi? Most time for  
 supper? Well, land's sake! so it is. I  
 must have got to meditating. I've been  
 a-thinking, Levi, you needn't tell the min-  
 ister anything about me. If the pancakes  
 and the pumpkin pies are good, you just  
 say so as we go along. It ain't best to keep  
 everything laid up for funerals."

Appleton, Wis.



IT is curious to note how many people are in a state of chronic discontent with the weather. Such grumblers are perpetually out of harmony with the great outdoor world. They will not concede that any day in the year even approximates perfection. You may quote Lowell's inimitable lines upon a day in June, but you are interrupted by a doleful voice: "Well, even Lowell had doubts, you know, for he says, 'Then, if ever, come perfect days.' What can one do with such incorrigibles? If the sky is blue, and the sun shines, and the air is crystal clear, they wail: "Oh! it's pleasant enough just now, but this sort of a day is a 'weather breeder'; it will surely storm tomorrow." Nothing pleases such faultfinders. In winter the snow, the ice, the slush, the cold winds, the storm clouds, are constant sources of querulous complaint. In summer the heat, the dust, the drought, the thunder shower, render life miserable for them. And so it goes; and the worst of it is, they never realize how disagreeable they are to all about them. Let us endeavor to check this tendency to find fault with the weather. It is a too easily cultivated character-weed, which should be sturdily uprooted.

THE days are now lengthening out very perceptibly at both ends. Have you noticed the sunsets these early March evenings?—the west a flood of pink-floshed amber, against which the graceful outlines of the naked trees and the church-towers stand out in beautiful relief until the violet shadows gather and the evening star glows like a great jewel in the midst of the palpitating color. Even thus early the true nature lover can find hints of spring beneath melting snows and in the sheltered woody places. In a day or two, perhaps, a wild snowstorm may be whirled down upon us again, but underneath it all we shall know there is a commotion, an awakening, a thrill of life, and it will not be long before a warm sunny day will dissolve the snowbanks into miniature torrents and coax into the light innumerable woodland treasures. So cheer up, all you who find winter long and dreary, and bid the shy spring spirit welcome. For, in spite of furious March gales, and scudding clouds, and new-fallen snow, and ice-clad ways,—

"The glad spring has begun,  
And to the ardent sun  
The earth, long time so bleak,  
Turns a frostbitten cheek.

Doubt and despair are dead;  
Hope dares to raise her head,  
And whispers of delight  
Fill the earth day and night.

And soon  
In the calm blaze of noon  
By lowly window-sills  
Will laugh the daffodils."

I WONDER why we are so chary of kind, appreciative words! It costs so little to give encouragement and joy to our fellows. A multitude of appreciative thoughts concerning our friend may be hidden in our hearts, but how seldom do they find expression. We may laud his excellences to others, but never a word of praise reaches his ear. Many a despondent soul would be cheered and helped over a desperately hard place if only some one would whisper a heartening word. It is wonderful how a particularly gloomy outlook may be brightened by a timely appreciation of our struggles and triumphs. I do not mean flattery or fulsome praise, but genuine appreciation. With Mrs. Lummis, on the opposite page, I can say, "Don't keep everything laid up for funerals," but give expression to your appreciation of the virtues and achievements of your dear ones in the home circle as well as of those outside.

LAST November I had an experience with a different sort of appreciation. For three weeks I was shut in my room by illness—suddenly exchanging a very full, busy life for days of utter quiet and inaction. Always well, I had never dreamed how monotonous and irksome a sick-room could be; and the letters of sympathy from friends, and the flowers which came from time to time, were welcomed with an appreciation of the sender's thoughtfulness which I had never before imagined. It was, on the whole, a most salutary experience, for I could put myself thoroughly in touch with invalids, and shut-ins and see how much little attentions must mean to them. While well and strong, we are so apt to be careless and forgetful of the sick and suffering. Our varied interests fully occupy our attention, and we do not realize how heavily, for them, the hours drag away, ungladdened by message or token from their friends. A cheery note, a flower, a little fruit, or a call, will brighten the weary days wonderfully. An honored Methodist minister, only a half hour's ride from Boston, has been lying ill for many

months, but I doubt if a half-dozen of the brethren have called upon him. They speak of him affectionately and inquire how he is getting along, but their interest is not sufficient to take them to his home, and he probably doesn't know that they have manifested the slightest sympathy for him. I am afraid we are all woefully negligent in our duty to our shut-in friends. A little time and a loving heart will accomplish wonders in the "cheering-up business."

THAT a woman of culture and high position in the educational world should publicly endorse the statue of Bacchante in the Boston Public Library is one of the curious developments of the so-called "new woman." Prof. Morgan of Wellesley College, at a recent meeting of the State Federation of Women's Clubs in Springfield, to the intense surprise of many present, defended "the Bacchic idea" and Bacchante, insisting that the significance of the statue had been misunderstood, and that it represented the "play impulse," "the inherent joy of life," and that without this "Bacchic idea" it would be impossible to understand art. It seems strange indeed that any woman can approve the placing of such a figure in the courtyard of our beautiful Public Library. The statue, which might possibly have found place in an art gallery, is painfully incongruous in its present position. Even men of the most depraved tastes have condemned it. A dancing, naked woman, intoxicated with wine, posing a babe upon one shoulder and holding aloft a cluster of grapes with uplifted right arm, is a "Bacchic idea" which a pure-minded woman will not tolerate, especially if she has growing children who will probably be brought into contact with it. Such objects scattered about in public places in the name of "art" cannot fail to exert a most demoralizing influence upon our youth of both sexes. If a refined and cultivated woman can find no better exponent of "the inherent joy of life" than this bronze embodiment of drunkenness and sensuality, then are we indeed in a decadent state of morals which is most deplorable.

TO me the most interesting part of Rev. W. A. Thurston's "Souvenir History of the East District of New England Conference" is the portraits of the preachers' wives. With the faces of a majority of the ministers I am tolerably familiar, but the wives are nearly all strangers. I was, therefore, particularly interested in getting acquainted with them—on paper; and I shall eagerly await the issue of the other three volumes, embracing South, North, and West Districts. Mr. Thurston's book is extremely interesting and valuable, and must have involved an endless amount of detail work, which Rev. F. B. Graves has carefully supervised. Such a history of the New England Conference has long been needed, and will, doubtless, be fully appreciated.

AUNT SERENA.

### "THE RENDING VEIL."

"O grave, where is thy victory?"

Doctor—"No, no, nurse, I wouldn't bother her with anything more now." ("Ah, poor soul, what a lonely death! I hope when my time comes my children will be round me.")

Patient—"Death that I used to dread \* \* \* the pain away at last \* \* \* so this is death \* \* \* I am quite alone inside my body; it's like a cage to hold me, and I see through the bars \* \* \* no one from the outside can reach me; they don't think I feel any longer, but I am still going on."

Doctor (looking at his watch)—"I'll stay till the end, nurse." ("It's a mistake in my profession having too soft a heart. I'll be late for dinner. Rather brutal to think of it, but one can't help being alive though other people are dying—and dying such a miserable death, too. Well, it's bad however it comes; but among strangers! Supposing, now, that I live for thirty or forty years yet, the boys will be grown men by that time and the girls married. What deep roots I have into life! It wouldn't be easy pulling them up \* \* \* Here's this woman hasn't a creature even to miss her, I believe \* \* \* looks as if she had gone through a good deal at one time \* \* \* Well, the best life going has plenty of worries in it—there's money always wanting, there seem new things to pay every day, and yet that's the lightest trouble in life after all.")

Patient—"The pain all gone, and everything white and quiet. \* \* \* Years ago—in another life it must have been—dreadful things happened that there was no help for anywhere—what were they? I forget—I've forgotten these things forever now."

Doctor—"Fancy me sitting here complaining of my worries with that poor creature dying by inches before my eyes—not many inches left now. I, with my wife and my children and my money—wish it were more, though—and she there at the end of life—a precious hard one, I should judge, so lone and so desolate—the pity of it!"

Patient—"It's like coming nearer and nearer to the sun—every moment it brightens \* \* \* roses and lilies \* \* \* fields of lilies with the sun shining on them \* \* \* sea for miles and miles with no land anywhere in sight \* \* \* with no waves \* \* \* with the sun shining on it—always the sun, the sun. \* \* \* Oh, beautiful, beautiful! \* \* \* It's like being drunk up by the sun. \* \* \* I must be coming very near it now \* \* \* very near, and—O God, I come!"

Doctor—"She's gone, nurse. How quietly

she went at the end." ("Ah, poor soul—poor soul! Well, I'll be in time for dinner after all.") (Later.) "Clear soup? Certainly cook exalts herself at clear soup."

Soul entering heaven—"Good-bye, sad old world! and men that crawl like worms among its dust. \* \* \* Welcome the light—the light!"—Jane H. Findlater.

### HOUSEHOLD HINTS.

#### To Clean India Rubbers.

In these days, when India rubber shoes are so often made of shoddy material, it is specially necessary to take good care of them. It is a great mistake to wash an India rubber to free it from mud. Soap always injures them, and even clear water applications are of no special advantage. The best way, as an exchange says, is to allow the overshoes to become thoroughly dry. Then brush them free from all dust and mud, and rub them thoroughly with vaseline. This not only cleans them, but leaves an oil surface which makes the overshoe more impervious to water. —Watchman.

#### Handkerchiefs Boiled in Orris Water.

"My! what a flowery whiff. That handkerchief must have been literally steeped in violets," exclaimed one girl to another who had just shaken out from its folds a fragrant square of linen. "Not steeped in violets, my dear," was the answer, "but boiled in orris water. The effect is the same, so where's the odds? On wash-days I supply the laundress with a good-sized piece of orris root, and she throws it into the water where my handkerchiefs are boiling. When they come up off the ironing board they are as redolent of orris as can be. Then I slip them between the folds of a sachet filled violet powder, and they never lose their fragrance. Violet and orris scent together, I've discovered, can make a real violet's odor faint with envy." —Philadelphia Record.

#### How to Make Cheese Cream-Toast.

Toast the slices, and cover them slightly with grated cheese. Make a cream for five slices out of half a pint of milk and a tablespoonful of flour. The milk should be boiling, and the flour mixed in a little cold water before stirring in. When the cream is nicely cooked, season with a small half teaspoonful of salt and one of butter, set the toast and cheese in the oven for four minutes, then pour the cream over them. —Christian Cyclopaedia.

#### Lamp Shades.

Lamp shades to suit the complexion are not exactly advertised commodities, but in buying and making lamp shades the woman of experience, and, it may be added, the woman over thirty, is careful in her choice of the color in whose glow she is going to bring her face. A heliotrope shade creates a most unbecoming pallor, and should be left for the out-of-the-way table. A dull and thick complexion is wonderfully cleared with the light that comes through a green shade, and a delicate pink sheds a glow over a tired face that is very refreshing. Yellow shades suit a clear, dark skin, but warm red can only be endured by a very delicate blonde. —N. Y. Times.

### Boys and Girls.

#### A CONSTABULARY SLIP.

When the snow falls in the city,  
Oh, it seems a dreadful pity!  
And it costs a lot to cart it all away;  
But the boys who on the slide—  
Walk make the dangerous slide  
Would like to have the snow come every day.

Oh, it's fun to hear them shout,  
As they slip and slide about,  
Like some eerie, cheery spirits of the storm;  
But just call out, "Cheese the cop!"  
And how suddenly they stop!  
For the "cop" has a duty to perform.

"Now you fellows git a gait,"  
He exclaims, and, if they wait,  
"Come, now, yous, jus' chase yourselves right  
off de block!"  
But I should not be surprised  
If he often sympathized  
With his victims, and his heart were not a rock.

For 'twas but the other night,  
When no roundsman was in sight,  
That I saw a "cop" running down the street.  
Was he chasing of a thief?  
Don't you err in that belief—  
He was sliding on each slide along his beat!  
—H. G. PAINE, in Harper's Round Table.

#### IN A SUGAR CAMP.

Frank H. Sweet.

DURING the last days of February or early in March, when the atmosphere is still and dry and there is a northwest wind blowing, the sugar-maker goes into camp and begins tapping his trees and setting the buckets. He is very particular about the weather, and if the wind is from the southwest he busies himself in putting everything in readiness in the sugar-house—and waits. But just let a bright, warm day come, with a light northwest wind, and he becomes a new man. There is no slowness or lethargy about him now, and he is eager to lengthen his days as far as possible into the night, and is content to snatch an hour or so of sleep whenever and wherever he can.

The traditional sugar weather is freezing

nights and thawing days, with occasional light, feathery snowfalls, known by sugar-makers as "sugar-snow." If a freeze succeeds a snowstorm, the sugar-maker is happy, for then the sap will start with a spurt and run freely when the thaw that must quickly follow comes. A steady flow of sap that will fill the buckets inside of a day is regarded as good running, although twice this amount is often obtained in exceptionally favorable weather.

Trees are tapped by boring holes into the trunks with a half-inch bit about one and a half inches in depth and from one to four feet above the ground. After tapping, spouts of wood or iron, fitted with hooks for holding the buckets, are driven firmly into the holes. The older growths produce the sweetest sap, while a tree under a foot in diameter is not considered large enough to tap. Buckets of wood or tin are hung on the spouts, and it is not uncommon to find as many as three or four buckets with two spouts to each hung on maples of large size. It is said that a tap on the north side of a tree will produce less sap than a tap on the south side, and sap that runs during the day will make less and inferior sugar than the same quantity of night sap. An acre of ground should not be called upon to support more than thirty trees to be tapped for sap; and scientific sugar-makers affirm that if the acreage is limited, a few trees will produce as much sap as a good many—in other words, that "trees standing close together divide the aggregate flow made possible by the area of soil they cover, which aggregate would be as great if there were half as many trees draining the spot."

As it comes from the tree, maple sap is like water in appearance, and with a not very pronounced sweetish flavor. It is gathered with large wooden tanks placed upon sleds and drawn by horses or oxen. These sleds are dragged from tree to tree through the orchard during the gathering process, and when full are taken to the sugar-house and the sap spouted into a large holder or supply tank, from which it is fed into the pans, or evaporators, in which the sap is reduced to syrup. A barrel of good sap will make a gallon of syrup, which is equivalent to eight pounds of hard sugar.

The modern sap evaporator makes it possible to do a great deal of sugaring in a short time. It is made of tin, copper, or galvanized iron; and sap flowing in at one end is, by means of partitions a foot or more apart, extending nearly across the pan, made to take a zigzag course to the other end, where it is drawn off in syrup. The proper consistency of syrup to be drawn from the evaporator is about eleven pounds to the gallon, and this degree of density is reached at 219 degrees. In large orchards two men are required to do the boiling—one to keep the fire brisk and hot, and the other to watch the pan and take care of the syrup. Not more than half an inch of sap covers the evaporator during the boiling.

The sap is never made into more than syrup in the evaporator. If wanted for hard sugar, it is placed in a sugaring kettle and the boiling continued until the thermometer indicates 232 to 238 degrees, when the mass is removed from the fire, stirred briskly a short time to give it the proper grain, and is then poured into tin pails or cake molds, as the case may be, to harden. When cold it is removed from the molds and is ready for market. The very best maple sugar is a light, clear, dry, glossy brown—so very light that it much resembles the clarified sugar.

Vermont is one of the greatest sources of the country's sugar supply, and has the reputation of producing the finest quality of sugar in the market.

Nothing short of a visit to a maple sugar camp will give one a clear idea as to just how the sap of the maple is converted into syrup, and if one can spend several days and nights in the camp it will be an experience he will not soon forget.

Vermont has very few farms that have not a group or an orchard of rock or sugar maples somewhere on the premises; and as sugar season comes at a time of the year when the farmer could not profitably employ his time otherwise, there are naturally a great many sugar camps in the State. Some of the farmers only look upon sugarmaking as an incident of the year's work, while others give it the study and attention necessary to its development as a large and profitable industry. The sugar orchards of Vermont vary in size from a hundred to three or four thousand trees, and occasionally there is an orchard of as many as six or seven thousand.

Peace Dale, R. I.

## Editorial.

## A SURE REMEDY FOR A BAD MALADY.

SINCE it is our inability that irritates us, the part of wisdom would seem to be, if we wish to avoid irritation, to lessen or destroy inability. Easily said, but with difficulty done. Yes, but it can be done provided one goes the right way to work and takes the right view of affairs. There are those who do everything they desire, nor are they put out by having their wills crossed as to times and methods. It is the limitation of desire and the subordination of will that explains the paradox. Instead of demanding that God should do everything that they wish and according to their plan, they fall in with His plan and count His wishes to be best. It is a simple solution of the problem, and it works admirably in practice. Wherever this is put into operation irritation disappears and calmness ensues. How can one be fretted if he accepts promptly and heartily whatever the Lord appoints, and considers even the smallest things of life to be such appointments? We commend the prescription (which is not new) to those — a vast multitude — who are troubled with the disease.

## WHAT'S IN A NAME?

IT is not unworthy of attention that the name by which the followers of Christ are everywhere generally known today occurs rarely in the New Testament. There are, in fact, but three places where it is found — Acts 11: 26, Acts 26: 28, and 1 Peter 4: 16.

A careful study of these passages in connection with the context will disclose the fact that in each case the word is applied as a term of opprobrium and reproach. The words of Peter plainly hint this, and the two incidents recorded by Luke offer themselves strongly in confirmation. John Wesley never called his people Methodists, but uniformly spoke of them as "the people called Methodists." Similarly the historian of the Acts notes that "the disciples were called Christians first in Antioch" — a city abounding at the time in scurrilous wits and coiners of nicknames. Already the body of believers had been stigmatized by two such designations, both of them destined soon to be forgotten — Nazarenes and Galileans. The one was evidently intended to fling contempt at the Head of the young community as having sprung from an illiterate and obscure village; the other was imposed, probably, by the rabbis of Jerusalem, with the hope of confining a hated sect within an abominated province, and so saving Judea and the Holy City from the contamination and scandal of the new religious movement. Both these names were local and narrow, and therefore entirely inappropriate as designations of an evangelizing host destined to unfurl the flag of occupation in every land. On this account, if on no other, they were quietly consigned to oblivion. With the name "Christian" it was different. The wits of the Syrian metropolis made a luckier hit. Their opprobrious epithet has achieved a secure immortality. Free from all that is narrow, illiberal, exclusive and clannish, it is yet sufficiently personal to remind the believer of his close identification with the exalted object of his faith — his one and only Master, Christ.

The early church had sufficient insight to perceive this, and all objection to the name slowly perhaps, but surely, perished. That dislike and suspicion of the name did not die at once, there is ample evidence. Peter exhorts his fellow Christians not to grow weary when "reproached for the name of Christ" — not to be "ashamed" to suffer "as Christians." In the thirteen epistles which modern scholarship agrees in ascribing to the Apostle Paul the now universally accepted designation of the followers of Jesus does not occur once, though the name "Christ" is met with some hundreds of times. Either Paul was ignorant of the epithet, or he declined to adopt it. That he was not unaware of its existence is clear from the words of Agrippa. The Apostle John has maintained a similar significant silence in regard to it. And yet the beautiful fitness of the name is apparent, and the lesson it conveys strikingly clear. The words Christ (*Christos*), *chrism* (*chrisma*), and Christian (*Christianos*), put the whole philosophy of the inner spiritual life in a nutshell. The beloved apostle reminds us in one of his brief epistles that "we have an anointing [*chrisma*] from the Holy One and know all things;" that is, the

world of inward spiritual realities — the only world it is absolutely essential for us to know — is made plain to us "as the sea and sky." Now this *chrisma*, or anointing, which comes from the Christ — the supremely anointed — who says to all united with Him in heart and thought, "Receive ye the Holy Ghost," is absolutely necessary to constitute us Christians. These pivotal words, therefore, contain a complete experimental theology, indicating a logical process and a genetic connection which it is the privilege of every believer consciously to share. The life we live is given from above; the name by which it is appropriately characterized was imposed by an unsympathetic and sneering world. And to us it belongs to give back to the world the empty epithet it first hurled at the followers of Christ on the banks of the Orontes, full of noble meaning and precious memories and high moral idealism and spiritual power. Where the banner inscribed with this potent and honored name trails in the dust, be it ours to lift it high towards the sky and carry it without sense of shame or shrinking through the storm by which faith today is assailed and threatened, and Christian life is troubled and perplexed. Originally given as a mark of infamy, we should make it a synonym of all the virtues, and re-vindicate the old-time claim that "the Christian is the highest style of man."

## THE PROBLEM OF POPULAR EDUCATION IN ENGLAND.

FOR more than a quarter of a century the problem of popular education has baffled the efforts of the ablest of British statesmen, and there is no more prospect of a satisfactory solution of the question than when the "conscience clause" of the famous Education Act of 1870 encountered such strenuous opposition from Liberal Dissenters both in and out of Parliament. At that time it was a Liberal administration that had to ply the laboring oar in the troubled waters of sectarian strife, and nothing contributed more to the demoralization of the Liberal majority in the House of Commons and the ultimate downfall of Mr. Gladstone's government than the latter's disregard of the objections of Nonconformists to Mr. Forster's bill and his defiance of the warnings of their recognized leaders. When Mr. Edward Miall, editor of the principal organ of Nonconformist opinion and the representative of a great Liberal constituency, threatened to withdraw his own and his followers' support from the government, Mr. Gladstone's self-control and courtesy, for the moment, forsook him, and he was barely civil to a man to whom he owed consideration, if not gratitude. After some unavailing efforts to amend the Forster bill, the Liberals reluctantly accepted the situation. Grants have been subsequently made — in 1876 and 1891 — from the national treasury to denominational schools, proportioned to the amounts raised by voluntary subscription and to the standard attained in examinations. The benefit of this arrangement has been mainly confined to Church of England and Roman Catholic schools, though there are a few voluntary schools belonging to the Wesleyan denomination.

Notwithstanding this, the national clergy and the Catholics have not been satisfied, and now that there is an administration at Westminster which is known to owe its existence largely to their exertions, they have resolved to make common cause and formulate their claims. The Salisbury-Balfour government by no means enjoys the situation, but is obliged to grapple with it in some way. The miserable failure of their experiment last year has made the two kinemen cautious, if not timid, and they are anxious not to imperil the unity of their party or impair their power in Parliament by offensive proposals. They no longer insist on assisting the voluntary schools at the expense of burdening the local taxes, but are willing to evince their gratitude to their political friends by giving them, for educational purposes, a grant from the imperial treasury of five shillings per year for every child of the whole number in average attendance at their schools — equal to an annual sum of three hundred thousand dollars. The Nonconformists, whose children are for the most part educated in the board schools organized twenty-seven years ago under the Forster Act, supported by local taxes and subject to the control of a local school board, justly resent this favoritism of the government, which is playing into the hands of those who are anxious (with a view to their own denominational advan-

tage) to enfeeble, supersede and destroy the national non-sectarian school system. The result of this move on the part of the Tory ministers may easily be their own undoing; and yet with a pledge to their supporters unredeemed they are obliged to face the risk and re-attempt a task which proved too great for their strength twelve months ago.

It is possible, however, that the present bill, which is not unlikely to become law, is only an instalment of the educational program of the government, and that there will be a subsequent legislative effort to conciliate opposition by restoring what is called statutory equality between board (that is, locally rated-aided) schools and voluntary schools — schools under denominational control, but financially supported chiefly from the national exchequer. As the case stands, the objections to the educational policy of the government are, that their bill gives additional assistance to voluntary schools without providing for adequate and representative public control; that it does not safeguard the teaching staff, in places where the only school in receipt of public aid is a denominational school, against the imposition of ecclesiastical test and embarrassment by clerical influence; and, lastly, that it gives no right of appeal to teachers against unreasonable dismissal and the imposition of obligations outside school duties.

## "Modern Methodist Sermons."

ON the third page of this issue we publish the second of the promised series. The first, by Rev. Wallace MacMullen, which we characterized as "a model modern Methodist sermon," appeared in the issue of Feb. 10. Rev. W. A. Quayle, D. D., of Independence Avenue Church, Kansas City, Mo., is the preacher in this number. Dr. Quayle, who was a member of the last General Conference, we heard preach in one of the churches at Cleveland during the session. After listening to him, we penned this paragraph, which we here reproduce: —

"Last Sunday we discovered one of the great preachers of the younger generation of the church in the person of Rev. Dr. W. A. Quayle, of the St. Louis delegation. His theme was, 'The Significance of the Three Inscriptions upon the Cross.' In scholarly and thoughtful phrase, with brilliant and dramatic utterance, with a series of pictures limned with the most exquisite artistic touch, he presented Jesus Christ as the Saviour of all mankind and as the master of the intellect, the will and the sensibilities of man. Dr. Quayle is a 'preaching genius,' the like of which we have not heard for many a day."

The characterization, "preaching genius," was borrowed from Prof. S. F. Upham, D. D., of Drew Theological Seminary, who with us heard the sermon and who was no less deeply and favorably impressed with the preacher.

Rev. Daniel Dorchester, Jr., of Christ Church, Pittsburg, will be our next preacher. The others of the series are: Rev. T. P. Frost, D. D., First Church, Baltimore; Rev. Matt. S. Hughes, Wesley Church, Minneapolis; Rev. C. M. Coburn, D. D., Trinity Church, Denver; Rev. G. S. Butters, First Church, Somerville; Rev. S. P. Cadman, Metropolitan Temple, New York.

## A Striking Appeal for Toleration.

REV. C. F. RICE, D. D., of Epworth Church, Cambridge, in preparation of a sermon on address upon Melancthon, discovered a rare appeal for toleration — far in advance of its age — which so deeply impressed him that he hands it to us with these fitting preliminary words: "In the midst of the theological discussions of today, when charges of heresy are so freely made on account of differences of statement of religious belief, the following words of Richard Baxter are well worth repeating, and may help to cultivate that 'charity which is the bond of perfectness': —"

"Were we all bound together by a confession or subscription of the true fundamentals, and those other points that are next to fundamentals only, and there took up our Christianity and unity, yielding to each other a freedom of differing in smaller or more difficult points, or in expressing ourselves in different terms, and so did live peaceably and lovingly together, notwithstanding such differences, as men that all knew the mysteriousness of divinity and the imperfection of their own understandings, and that here we know but in part, and therefore shall most certainly err and differ in part, what a world of mischief might this course prevent! I oft think on the examples of Luther and Melancthon. It was not a few things they differed in, nor such as would now be accounted small, besides the imperious harshness of Luther's disposition, as Carolstadt could witness, and yet how sweetly and peaceably and lovingly did they live together, without any considerable breach or disagreement."

"Certainly if every difference in judgment in matters of religion should seem intolerable or make a breach in affection, then no two men on earth must live together, or tolerate each other, but every man must resolve to live by himself, for no religion should befriend in making the articles of their faith so numerous, lest they should shortly become heretics themselves, by disagreeing from themselves; and they should be afraid of making too strict laws for those that differ in judgment in controvertible

points, lest they should shortly change their judgments, and so make a rod for their own backs; for how know they, in difficult disputable cases, but within this twelve-months themselves may be of another mind, except they are resolved never to change for fear of incurring the reproach of novelty and mutability; and then they will best resolve to study no more, or ever to be wiser."

"I would we knew at what age a man must receive this principle against changing his judgment. I am afraid lest at last they should teach it their children, and lest many divines did learn it too young; and if any besides Christ and His apostles must be standard and foundation of our faith, I would we could certainly tell who they are, for I have heard yet of none but the Pope or his general council expressly lay claim to the prerogative of infallibility, and I think there is few that have appeared more fallible."

## Old Glory Mining Co.

EDITOR OF ZION'S HERALD — DEAR SIR: I have just seen a circular of the Old Glory Mining Co., in which my name was used as a reference. I would state that my consent was never given to this use of my name, and I have asked the managers that no more circulars in which it is used be sent out.

Very truly yours,  
OLIVER H. DURRELL.

The editor takes this opportunity to repeat, what he has always said in private and often in these columns, that his commendation of an advertisement must not necessarily be inferred because of its appearance in the HERALD. As a matter of settled conviction he has discouraged the purchase of stock in this, as well as in all similar investment companies, by ministers and people of limited means, because of the unusual hazard and risk connected with business ventures of such a nature. Nor should any one suppose that the publisher personally recommends any company, business, or article, that may be advertised in these columns. He pursues what he considers a wise and cautious course, but the reader in all cases must ascertain for himself, by independent inquiry and investigation, whether the parties advertising are reliable or not, and whether the thing advertised possesses real merit.

## Personals.

— Dr. Pentecost, who has finally resigned his pastorate of the Marylebone Presbyterian Church in London, England, expects to enter upon his pastorate in Yonkers, New York, in April.

— The politics of Rev. Hugh Price Hughes have been described by his wife in the following suggestive sentence: "My husband is a Conservative by nature and a Radical by the grace of God."

— Dr. Lucien Clark, having completed the full term at Madison Avenue, Baltimore, has accepted a unanimous invitation to the pastorate of Foundry Church, Washington, D. C., beginning with March.

— Miss Emma M. Hall is on the way to her work in Rome, Italy, sailing on the North German Lloyd steamer "Ems," Feb. 27. Miss Hall is accompanied by Miss Bowne, who also goes out under the Woman's Foreign Missionary Society.

— Dr. S. L. Baldwin, having spent twenty-one years in the field of Foochow Mission, which will celebrate the semi-centennial anniversary of its organization next fall, has been especially invited to be present and join in the celebration.

— What is the inference from the following declaration in the Chicago Times-Herald? — "Washington, if he were here today with his personal characteristics unchanged, could not be elected to the city council from any ward in Chicago."

— Rev. W. N. Brewster and wife, of China, for eight unbroken years connected with our mission work there, expect to return to this country for a brief respite and visit this summer. They are planning to leave two young children here at school.

— Mrs. Miner Raymond, wife of Rev. Dr. Miner Raymond, of Evanston, Ill., died Feb. 18. The remains were taken to New Haven, Conn., for interment. Her first husband was Rev. Dr. Amos Binney, author of several well-known theological works.

— Rev. George M. Peck, an honored member of Wyoming Conference, died at his residence in Scranton, Pa., on Feb. 18, aged 77 years. He was the eldest son of George Peck, D. D., a former editor of the Christian Advocate. He had been a minister over fifty-one years.

— La Let, a Spanish paper published at Santiago, Chile, reproduces the entire article of Professor Sheldon on "Reactionary Phases in the Pontificate of Leo XIII." It will be remembered that the article appeared in the Methodist Review, and was put into tract form by our Missionary Society.

— Our India Mission suffers a great loss in the death of Mr. Thomas Glover, chief inspector of the health department, Bombay, a local preacher of our church, who was associated with Bishop Taylor and Rev. George Bowen in the organization of the church in western India twenty-five years ago.

— Rev. L. B. Salmans, one of our missionaries in Mexico, has been granted leave of absence for one year on account of impaired health. He will at once join his family in Europe, and if his physical condition improves, will take a post-graduate course in medicine abroad, with a view to more extensive usefulness in Mexico.

— Latest advices announce that such great pressure has been brought to bear upon Dr. W. A. Quayle by the church he is now serving, that he feels constrained to decline the invitation to Calvary Church, New York.

— Prof. T. B. Lindsay, of Boston University, addressed Edward Everett Hale's "Good Citizenship Class" on Sunday upon "The Unification of Our School System." His address was much enjoyed by his thoughtful hearers.

— The *Christian Advocate* of Nashville says: "Bishop A. W. Wilson celebrated his sixty-third birthday, Feb. 5, at his home in Baltimore. He has been preaching about forty-four years, and today is the peer of any man in the American pulpit."

— Rev. H. E. Frohock has begun his work with Centenary Church, Charleston, S. C., and is much gratified with the appointment. He will deliver the commencement address at Claflin University and the baccalaureate sermon at Avery Normal Institute.

— Rev. C. S. Nutter, D. D., of St. Albans, Vt., writes: "Rev. G. W. H. Clark, of the New Hampshire Conference, died here Saturday morning, Feb. 27." A suitable obituary of this honored minister, so well known among us, will soon appear in our columns.

— The *Christian Uplook* of Buffalo, in its last issue, says: "Bishop Fowler was at home for a week. He worshiped last Sunday morning at Richmond Avenue Church and heard the pastor, Rev. W. P. Odell, preach a sermon of more than ordinary interest and power on 'The Gospel for Doubters.'"

— Rev. H. A. Ridgway, of Quarry St. Church, Fall River, is bereaved in the death of his excellent mother, Mrs. Mary A. Ridgway, who passed away, Feb. 23, in great peace, aged 70 years. Her funeral, which called together a large circle of friends, took place in the church, Feb. 25, Rev. B. O. Benton, D. D., officiating.

— Rev. J. W. Hamilton, D. D., is presenting the cause of the Freedmen's Aid and Southern Education Society in several of our churches. He will visit the Baltimore Conference this week and return to preach at Park St. Church, Somerville, next Sunday, in the morning, and at First Church, Union Square, in the evening.

— The *Evangelist* says: "Rev. Theodore L. Cuyler of Brooklyn has accepted an invitation to preach the baccalaureate sermon at Rosneke College on Sunday, June 13. Dr. Cuyler was a younger man away back in the '50s, but it is safe to say that he was not then so popular in old Virginia as he seems to be now in his green old age."

— Rev. John C. Ingalls, who has been a member of the New England Conference since 1846, died at Melrose, Sunday morning, Feb. 28. He had been in feeble health for a long time, and last week was stricken with pneumonia and lived but two days. He was greatly beloved by the church in Melrose, where he has resided for many years.

— Rev. Dr. William McDonald, always a welcome visitor at this office, called on Monday, which was his 77th birthday. Asking him for a message for his many interested friends among our readers, he penned the following: "I am glad I have lived so long, sorry I have not lived better. But I have good hope, through grace, of meeting all my old associates in the house not made with hands eternal and in the heavens."

— Mrs. J. K. Barney, of Providence, R. I., for many years State president of the W. C. T. U. in Rhode Island, who has thrice made temperance trips to England, sailed from San Francisco early in April around the world, going under the auspices of the World's Woman's Christian Temperance Union. Mrs. Barney is superintendent of the department of prison and jail work in the international and national societies.

— The *Northwestern* of last week observes: "It is announced that Rev. Dr. H. W. Bolton has been released from the pastorate of South Park Methodist Episcopal Church, this city, and has been replaced by Rev. W. A. Burch, who, though of Rock River Conference, has been in temporary charge of one of our churches in Minneapolis. Dr. Bolton has been in ill health, and therefore absent from the pulpit for several weeks."

— Miss Marguerite Wong, the charming Chinese young lady who came to America last year with Miss Ruth Siles and was heard in many of our churches during the summer, returning to her home in China, in company with Miss Hartford, on the same steamer which carried Li Hung Chang and his suite, was married at Singapore, Dec. 29, 1896, to Hon. Sim Boon Keng, M. B., member of the Legislative Council.

## Brieflets.

President Raymond's contribution on the second page, upon "A Barbaric Survival," is the result of a critical and comprehensive study of duelling as now practiced in Germany.

The *Advances* of Chicago (Congregationalist) observes: "Our home missionary Senator Kyle, after all, succeeds himself in South Dakota. We notice that he declares himself neither a Populist, nor a Republican, nor a Democrat, but an Independent, which shows his fidelity to his Congregational bringing up."

And now the *Christian Register* joins with the multitude in putting the burden of censure

upon poor Eve in saying: "We did not know that there was such a thing as Adam's perfection. On turning to the *Christian Witness*, we read that 'Adam's perfection was the natural holiness of a being that had never sinned.' But it does not seem to have been easy for Adam to maintain it, especially after he became acquainted with Eve."

The language in which the Reformers accented in their day their rejection of the doctrine of the "mass" may be said, without the perpetration of a pun, to be massive. "Our Papists," says the saintly Bishop Jewell, "oppose us most spitefully, and none more obstinately than those who have abandoned us. Thus it is to have once tasted of the mass! He who drinks of it is mad. Depart from it, all ye who value a sound mind; he who drinks of it is mad." How the tone of religious controversy has softened with the lapse of the centuries!

Arrangements are under consideration for the erection of a suitable memorial building in connection with Victoria University, Toronto, Canada, which will be a tribute of gratitude for the life and labors of Barbara Heck and a college and residence for the increasing number of young women who attend the institution. One hundred thousand dollars will accomplish the purpose. Fifty thousand dollars, or one-half of the amount, is already available, as provided in the will of the late Hon. Hart A. Massey.

In our reference in the last number to the sermon of Rev. C. S. Cummings, of Augusta, Maine, upon the Augusta Almshouse, we inadvertently misrepresented him; he did not say or imply that it was time the condition of all almshouses in New England was exposed to public gaze, but that it was time the condition and management of many of these institutions was examined. He concedes that many of these places are finely managed and properly kept, but some of them are filthy and ill-managed, and are sources of iniquity.

The *Presbyterian* happily prints a suggestive lesson in this reference to a pastor's personal experience:—

"A pastor recently called upon a family in his congregation, several of whose members had been ailing, but were convalescing. He saw that it was no time for professional instruction and prayer, but, in a free, friendly and helpful intercourse, he sought to lift the tired ones out of depression, and to take a cheerful view of the situation. A few days after he heard, through another, how much his visit was appreciated, and how much good it did. It is these friendly, sympathetic and cheery visitations that bind pastor and people more strongly and tenderly together, and accomplish the happiest results."

The notice of the services on Sunday last at the People's Temple, which appeared in the daily papers of this city on Saturday, contained 175 words. Among other announcements appears the statement: "The vested and classical choir will sing processional, recessional and antiphonal at both services; grand sacred concert at 7 P. M." It was also announced that the afternoon would be "Young Women's Day," in the Forum of Good Citizenship; and the singing will be superb, as usual. After naming the speakers for the occasion, this appeal follows: "Let the young women turn out to hear these three eloquent and loyal friends speak in their interests; eye and let even the fragile unfortunate come. 'Take her up tenderly, lift her with care; fashioned so slenderly, young and so fair.' Early attendance will insure good seats at all these services." We deem it necessary that the general public should understand that notices like the above, which is a fair illustration of those furnished regularly by the pastor to the city press, are considered by our ministers and laity in general sensational, unseemly and humiliating, as we have repeatedly advised him.

The following figures show the relative strength of the various religious denominations in England and Wales. Among Nonconformist churches the Wesleyans come first with 529,786. The Congregationalists come next, with 406,716, followed by the Baptists, with 316,569. Other smaller bodies bring up the entire force of Dissenting communicants to 1,807,733 as against the estimated membership roll of the Established Church, which is given at 1,778,351. The year-books for 1896 make the sitting accommodation of the national church to be 6,718,288, and that of the Nonconformists to be 7,610,003; from which it appears that the voluntary churches are still doing more to evangelize the people than the church which has the purse and prestige of the State at its back.

The *Chicago Times-Herald*, referring to the Western boom times, thus alludes to the peculiar history connected with the town of Wichita, Kansas:—

"The resources of the boom were endless. One favorite scheme was to start a college or university, and the sudden awakening to the crying need of educational institutions of a high order was a unique feature of that period. Eleven colleges and universities were soon under way. Men with no more knowledge of theology than a Kansas grasshopper had of astronomy suddenly developed uncontrollable zeal in the founding of theological seminaries. The buildings for most of these institutions never got above the ground. One large structure was partially completed and duly mortgaged to a Boston capitalist, who is today the happy possessor of a first-class university 'unincumbered by either students or professors. How so many institutions were to be supported nobody stopped to inquire."

A faithful pastor of one of our suburban churches declares that the evangelistic services which have been held so long in Boston have harmed rather than helped the work of his church. Several of his members, who have constantly attended those meetings, are no longer seen in their own circle, and when spoken to about the matter complain that the services of their church are no longer satisfactory to them. This good minister says that the "religious tramp" is thus created, and he believes that the multitude of religious parasites in this city and the suburbs, who are never contented with their own church and are always on the alert for some extraordinary religious meeting, have been largely re-enforced during the present winter. The significance of this fact is not sufficiently considered. The most useless contingent in all churches consists of those who are always on the watch for some special and extraordinary religious meeting.

It is worth while to be particular about honoring God with our lips, forming right habits of speech with reference to His name, and bringing in easily, naturally, into our common conversation, some allusion to His power or love. This is no more than His due, no more than we should like to have done for us by those who profess to love us. Do we love Him if we never mention Him? Is it that we are ashamed to be known as His followers? A recognition of His directing hand in events is always in order. Let the blessed syllables be more distinctly pronounced. Good, and only good, will come of it.

We hope no one will be disturbed by the pessimism of Dr. A. T. Pierson. Some weeks ago he said that the cause of missions was never in so critical and discouraging a condition as at the present hour; and he predicted a general decadence of interest, especially in the work in foreign fields, to be followed by greatly diminished benevolence upon the part of all denominations. And just now, in an address at Scranton, Pa., he told thousands of Christians that he believed God is about to withdraw or is withdrawing His Holy Spirit from the church. There is not the slightest foundation for either of these declarations by Dr. Pierson. The crisis in the missionary cause exists only in his own brain. The conversion of the world was never more deeply desired by Christendom than at the present hour, nor, considering the stringency of the times, was the church ever more generous and self-sacrificing. The allegation relative to the withdrawal of the Holy Spirit from the church is too unreasonable to receive serious consideration. It is pitiable to see this modern Elijah overclouded with such needless and harmful pessimism.

The preacher who would make a success in his ministry must learn to dispense the Gospel to the single soul as well as to the many—to persons in the household as well as to those in the great congregation. To preach to one he will find much more difficult than to preach to one thousand souls. He comes face to face with the hearer. The aim is direct. The method touches his manhood. He is unable to fall back on the resources of the religious functionary. Some men do this work better than others. They have ease of manner and facility in social intercourse. Habit, training, and possibly natural qualities, adapt them to the work. But effective work by the fireside has to be learned. The very facility of a man may be in his way. He must have a purpose back of it all and a will able to hold him to the work. In this work devotion is indispensable. The successful pastor must be a man of prayer; the odor of plety must be borne about with him; men must feel that he has been with God and has learned his great lessons of Him. The old preachers were house-goers as well as church-goers. They learned the art of visiting as well as preaching.

## MAYOR QUINCY'S CABINET.

THE "cabinet" of Mayor Quincy of Boston is a novelty in the administration of the government of cities. Mayor Quincy himself originated the idea. It was approved cordially by the business men of Boston to whom he suggested it. No opposition was made to it in any quarter, with the exception that some of the labor men felt that they ought to have a representation. But the purpose of the Mayor was not to recognize political parties or elements. The official title of the "cabinet" is the "Merchants' Municipal Committee." So successful has been the operation of the committee that it is now proposed to make it a permanent feature of the city administration and to dignify it by the title of "Municipal Board of Commerce and Finance," and a bill to that effect has just been introduced into the Massachusetts Legislature.

Doubtless the idea grew out of the ambition of Mayor Quincy to have an administration which should be strong with the business men in the city, which should be marked by the development of great municipal enterprises, and which should establish his right to be a worthy successor of his grandfather and his great-grandfather as mayors of Boston. The tone of the administration thus far has been such as to warrant this opinion. The plans for a new south union railroad station have had the cordial co-operation of the Mayor from the outset. Almost the first public appearance of the "Merchants' Municipal Committee" was before the legislature early in the session of 1896 to support certain tax "reforms" which were strongly favored by leading business men of

Boston. But the committee failed to make a favorable impression upon the Committee on Taxation, which considered its petition and bills, and not a favorable vote was secured. But the committee has continued during the year to render the Mayor such service as he has requested, and the consequence has been that his administration has been strengthened with the citizens regardless of party—a fact which will doubtless show itself in the city election next December.

Considering the composition of the two great parties in Boston and the laudable ambition of the Mayor to have a successful business administration, the establishment of this "cabinet" will at once be seen to be a brilliant stroke of politics. The committee is composed of two representatives elected by the Associated Board of Trade. This Board is composed of delegates of many trade organizations of Boston and vicinity. One member is also selected from the Chamber of Commerce, the Clearing House Association, the Merchants' Association, the Real Estate Exchange, and the Shoe and Leather Association each. Of these seven members all but two are Republicans, while the Mayor is a Democrat. The chairman is a Republican; so is the vice-chairman. The Mayor submits to his "cabinet" whatever questions he wishes, either formally by a written communication, or informally and verbally. The "cabinet" gives him its advice, which is purely informal, having no binding force whatever. The responsibility for action is upon the Mayor after all. But he has the benefit of the experience of these seven leading business men of the city. Their advice has been valuable to him. It has been wholly free from partisanship. But since five of the seven councillors are Republicans, and since the Mayor has followed their advice in many instances, it follows that Republican criticism is, in some measure, forestalled, and that the administration will be very likely to receive much influential Republican support. In a good sense this "cabinet" tends to remove the administration from partisanship. The Republican majority are practically sure not to play into the hands of the Mayor politically, save as the best administration is the best partisan politics. The Mayor has shown during the past year that he is not disposed to "play politics" at the cost of disregarding his "cabinet." Hence the consequence has been that the Mayor and the city have had the benefit of sound business advice, aside from party considerations.

The members of the "cabinet" are elected by the bodies which they represent with the expectation that they will be broad-minded and experienced enough to act upon pending questions without referring them back to the constituent bodies for their opinion, and this expectation has been carried out in practice. In no instance has a question been referred back to any of the bodies which are represented in the cabinet. Mayor Quincy has asked for the advice of the "cabinet" upon some large questions of public policy which will be before the city for years to come. One concerns the relations between the city and the metropolitan water commission. The latter body has the spending of \$27,000,000 of the money of the people, largely the people of Boston, and the city has no legal relation to the commission, which is a State board. The "cabinet" has considered with care and has passed upon the problem of having one branch or two in the municipal legislature, and it has had a share in the drafting of the bill to abolish the Boston Common Council and to substitute a board of thirty-seven aldermen in place of the present board of twelve. The question of elevated roads has been considered, and also the relation of the city to the West End Street Railway Company, which owns nearly all of the street railway tracks within the city limits.

The future value of the "cabinet" to the city depends upon whether its membership can be continued upon the same high plane as at present. No pay is attached to the office. No power goes with it. Every act of the "cabinet" is purely advisory. If the leading business men had not disgracefully abdicated the seats which they ought to hold in the Common Council and in the Board of Aldermen, as the business men of other cities have done, it is probable that this "cabinet" would never have been created. But the Mayor desired to secure the return of the business element to the service of the city. He has succeeded for one year by making the office highly honorable. It remains to be seen whether the next step after making it a permanent body, as is proposed in the pending bill, will not be to make it a salaried body. Then will arise the question whether cheap men will not be tempted to be candidates for these seats, and whether, with the indifference to politics which characterizes most purely business men in our large cities, the organizations represented will not relax their vigilance and suffer themselves to be represented by cheap partisans with no business experience of value to the city. Here is the chief danger to the "cabinet." The business men have failed to be members of the municipal or State legislature in recent years, to any material extent. Boston's business leaders are conspicuous by their absence from the most important places which have to do with the prosperity of the city and with the administration of the State. If they will turn over a new leaf, the "cabinet" may have a long period of usefulness. But, unless the business men realize their political duties more keenly than they have in State affairs, this new broom which for the first year has swept remarkably clean, will soon be reduced to a shabby article, with its usefulness seriously impaired.

## The Sunday School.

### FIRST QUARTER. LESSON XI.

Sunday, March 14.

Acts 9: 1-12; 17-20.

Rev. W. O. Holway, D. D., U. S. N.

#### SAUL THE PERSECUTOR CONVERTED.

##### I. Preliminary.

1. **Golden Text:** *This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.*—1 Tim. 1: 15.

2. **Date:** A. D. 37.

3. **Place:** Near Damascus, 140 miles northeast of Jerusalem.

4. **Home Readings:** *Monday*—Acts 9: 1-12. *Tuesday*—Acts 9: 13-22. *Wednesday*—Acts 9: 23-31. *Thursday*—Acts 22: 1-13. *Friday*—Gal. 1: 11-24. *Saturday*—Eph. 3: 1-13. *Sunday*—1 Tim. 1: 13-17.

##### II. Introductory.

While Philip was hastening to the south to carry the glad tidings to the Ethiopian eunuch, another zealot of another kind and with a different purpose was traveling with a retinue of followers northward. Saul's cruel, unsparring inquisition had come to an end in Jerusalem; no further material was left to work upon; but his rage was unquenched. "Being exceeding mad" against this pestilent heresy, he would persecute its followers "even to strange cities." Damascus was chosen for his next field, and the high priest readily listened to his application for authority to arrest in that remote capital all whom he might find "of this Way," and bring them bound to Jerusalem.

He had almost reached the city of his destination, and with vehement zeal was pressing towards its gates regardless of the midday heat, when he was suddenly arrested by a strange light, outshining the sun in the fierceness of its splendor, a light so awful, so intolerably dazzling, that Saul and his companions instantly fell as though smitten to the earth. All beheld the terrible light and were affected by it, but to Saul's vision alone in that vivid moment came a revelation which he never forgot. In that white radiance he saw the person of the Risen Christ. The Lord Jesus Himself "appeared unto him by the way." The others, stupefied with terror, heard the sound of a voice whose utterances were mysterious and indistinct to them. But Saul, as he lay prostrate upon the ground, heard himself called twice by name, and the reproachful question put to him in the Hebrew tongue, "Why persecutest thou Me?" On inquiring who it was that addressed him, the reply came, "I am Jesus whom thou persecutest," in the persons of My disciples; and then he was assured that it was in vain for him to "kick against the pricks" of truth and conscience, and that this appearance had been granted to him that he might henceforth be "a witness unto the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." For the present, however, he was to arise and go to the city, where he would receive more specific directions.

When Saul rose, all was dark. He could not see. They led him by the hand into the city to the house of one Judas, where, in utter physical blindness and abstinence from food, he confronted this great spiritual crisis in his life, with all that it involved, and found relief only in prayer. Yearning deeply for the sympathy of those he came to crush, he seemed to see one of them named Ananias coming to him and laying a healing hand on his darkened eyes. But Ananias, when summoned by the Lord in a vision to go to Saul and perform this gracious office, shrunk from the duty. Saul's past cruelty and present mission were well known to the trembling saints in Damascus. But Ananias' reluctance was overruled. He was assured that this pitiless persecutor had a great future before him—he was to be "a chosen vessel" to bear Christ's name "before the Gentiles, and kings, and the children of Israel;" and he was to "suffer many things" for the sake of that Name. Ananias no longer delayed. Going to the house of Judas he addressed Saul as "brother," and laid his hands upon his eyes, from which immediately "there fell as it had been scales." Instantly his sight was restored. He arose, was baptized, and with characteristic vigor began to preach in the synagogues the Name he had so fiercely persecuted.

##### III. Expository.

1, 2. And—R. V., "but." While Philip's zeal was inspired by love, Saul's was inflamed with hate. Saul—born at Tarsus about A. D. 2, of Jewish parents, "a Hebrew of the Hebrews;" his father was a Roman citizen, a

Greek-speaking Jew. Saul was a strict Pharisee, a pupil of Gamaliel, and probably a member of the Sanhedrin. His age at this time is supposed to have been about 35. Breathing . . . slaughter.—His hatred against the disciples was such that, to use Plumptre's expression, "he lived in an atmosphere of threats and slaughter." Under strong excitement a person pants, breathes hard, in the struggle to give vent to his feelings. This is the figure used here. Subsequently (26: 11) Paul refers to this condition in the words, "being exceeding mad." Went unto the high priest—probably Theophilus, a son of Anna, who succeeded Jonathan in A. D. 37, and held the office about five years. Letters—official documents, commanding the bearer and giving him authority to do certain things. Whedon explains that the high priest at this time, in accordance with powers granted by the Roman emperor, was a sort of Jewish pope, with the members of the Sanhedrin as his cardinals. Wherever Jews were to be found in the Roman empire, he could summon, scourge, imprison, excommunicate—do anything but execute—them. Damascus—probably the oldest, and certainly one of the most beautiful and wealthy cities in the East; the old capital of Syria. Its Jewish population in Paul's time was reckoned at 50,000; probably quite a proportion of them were converts to the new faith. To the synagogues—that is, to their rulers or presidents. Any of this way (R. V., "any that were of the Way")—the Christian way, or the followers of Him who is the Way, as well as the Truth and the Life; this expression seems to have been early used to designate the disciples. Bring them bound.—Men and women were to be arrested, their arms plied, and themselves marched from their homes on that long journey of at least a week to face the tribunal which had murdered Stephen.

3, 4. As he journeyed—probably mounted either on horse or camel, and with followers, some of whom were mounted and some were on foot. Shined around him a light—not a flash of lightning or any other natural phenomenon, for it was "a light out of heaven," "a light above the brightness of the sun," and it occurred "about noon" (22: 6; 26: 13). It was in the midst of this light that Christ's glorified body was revealed to Saul (1 Cor. 15: 8), so that he too was among them who beheld Him after His resurrection, and could bear, therefore, a personal testimony to the fact. Fell to the earth—struck down by the intolerable light (26: 14). Heard a voice—not an impression, but an audible voice, speaking in the Hebrew tongue words intelligible to him, but not to his companions. Saul, Saul—repeated for emphasis. Why persecutest thou me?—Christ identifies Himself with His disciples. "The head cried out in behalf of the members" (Augustine). "Paul strikes in Damascus; Christ suffers in heaven" (Hall). "In all the afflictions of His people He is afflicted" (Isa. 63: 9).

5, 6. Who art thou, Lord?—In the sudden shock and glory of the revelation Saul is uncertain who it is that speaks to him, whether an angel or God Himself. He calls him "Lord," however. I am Jesus.—There could be no mistake now. That name had been inscribed upon the cross. Had Jesus called Himself by one of His titles Saul might have made a mistake, but there was no room for it now. The Crucified spoke to him, and charged him with persecuting Him, the ascended, glorified Lord. On Paul's subsequent feelings relative to this see 1 Cor. 15: 9, 10; 1 Tim. 1: 12-17. Hard for thee to kick, etc.—This sentence is omitted in the Revised Version. It was transferred to this passage from chap. 26: 14. The words were a common Greek proverb found in Echiylus, Euripides and Plutarch, and express "the impotent rage which hurts itself instead of its object." The "pricks" were goads—long poles armed with sharpened metal points—for driving oxen. Farrar interprets these "goads," in Saul's case, as "the stings of conscience, the anguish of a constant misgiving, inflicting wounds which should have told him long before that he was advancing in the wrong path." And he, etc.—these words, down to "Arise," are omitted in R. V. They were borrowed in part from chap. 22: 10. Treating them, however, as genuine, Saul's trembling and astonishment were perfectly natural at the discovery that Jesus was the Risen Messiah, as His followers claimed, and that he, in his blind rage, had been lifting his hand against the Lord of Light and Life. His question, "What wilt Thou have me to do?" is quite in character with the nature of the man himself. "He does not," says Stier, "wall out, 'Ah! Lord, what have I done!' His repentance exhibits itself in the desire to undo what he has done, and do what he has not done, rather than to waste time in sorrow." Rise, go into the

city, etc.—Time was needed for this humbled, physically-blinded man to ponder over and adjust himself to the new conditions into which his life had been brought by this miracle of grace.

7-9. The men stood . . . speechless.—In 26: 14, they "all fell to the ground." Either they first fell and then rose, or else the verb "stood" may be interpreted as referring not to attitude but to position—they were fixed, stationary, could not move. They heard the sound of the voice, but not the words; they saw the light, but not the divine Form. Saul arose.—He had remained prostrate, with closed eyes, during this conversation. Saw no man—R. V., "saw nothing." He was for the time blinded; the vision had been a real, external one, and left its mark upon his physical sight. Led him by the hand . . . into Damascus—a very different style of entrance from what he had expected. Three days without sight—a prolonged blindness, but sufficiently explicable according to the narrative. Neither did eat nor drink—not a merely voluntary or penitential abstinence; he was so occupied with his new experience, he was passing through such a crisis, that his natural appetites were in complete abeyance.

10-12. A certain disciple—further described by Paul in chap. 22: 12 as "a devout man according to the Law, having a good report of all the Jews which dwell" a Damascus. Possibly Ananias was one of the converts at Pentecost, or one of the refugees from the persecution which dispersed the church at Jerusalem. In a vision—"whether awake or asleep the context does not decide" (Meyer). Go to the street . . . called Straight, etc.—The present "Street of Bazars" in Damascus, bisecting the city in a nearly straight line from east to west, answers to this description. Of "Judas," whose house is specified as Paul's temporary abode, nothing is known. Saul of Tarsus—the first mention in Scripture of the apostle's birthplace. Tarsus was the capital of Cilicia, on the River Cydnus, a Roman "free city." Behold him prayeth—"mentioned to reassure Ananias" (Schaff); "now therefore in the spiritual frame requisite for what thou art to do for him" (Meyer). Hath seen . . . Ananias.—Just as Peter and Cornelius were prepared for each other beforehand, so now Ananias and Saul were mutually prepared for the coming interview. [Verses 13 to 16 inclusive are omitted from the lesson.]

17-20. Brother Saul—a tender appellation, showing how truly Ananias believed what the Lord had said to him, and how he felt towards Saul as "having obtained, like precious faith." Jesus . . . hath sent me—the same who had appeared to Saul by the way, and had convicted, converted and commissioned him. Ananias was His messenger for a double purpose—to restore Paul's sight, and to impart to him, instrumentally, the extraordinary gifts of the Spirit needful for his future mission. Fell from his eyes as it had been scales.—Plumptre suggests that "the blindness was caused by an incrustation, caused by acute inflammation, covering the pupil of the eye, or closing up the eyelids." The crusty scale now detached itself, under the healing touch of Ananias, and sight was restored. Baptized—probably by Ananias. Straightway.—He "conferred not with flesh and blood." The apostles might have counseled delay. Preached Christ—R. V., "he proclaimed Jesus." Son of God.—The substance of his doctrine was that Jesus of Nazareth was the Messiah, the Son of David and the Son of God. His own experience furnished the most convincing proof of his doctrine.

##### IV. Inferential.

1. Nothing was more humanly improbable than the conversion of such a fierce bigot as was Saul.
2. Christ will sometimes take extraordinary means to enlighten a blinded but sincere soul.
3. Better, in the long run, is a furious enemy to the truth, than an apathetic friend or half-hearted member of the church.
4. God's way to exalt is to first humble.
5. Conversions differ as to method; some persons are violently arrested and have pungent convictions, while others resemble the Ethiopian eunuch, or the gentle Lydia "whose heart the Lord opened."
6. "The Good Shepherd knoweth His sheep by name."
7. Obscure disciples are sometimes sent to enlighten the greatest ministers.
8. Prayer is a sign of conversion.
9. Conversion is passing "from darkness unto light."
10. The conversion of the greatest sinner should not be despaired of.

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## AROUND THE MEDITERRANEAN.

XI.

Constantinople.

Dora M. Jones.

STAMBOUL at last! Above a confusion of warehouses and the masts of the shipping of all nations, the city rises in a gentle slope with its domes and tufts of cypress and fairy minarets to the gleaming crescent that ever since 1453 A. D. has replaced the cross on the summit of St. Sophia. We are moored just below the Galata bridge. Huge men-of-war lie about us, the long black river steamers puff to and fro, and on the quay and the bridge flows past the most strangely mingled stream of nationalities to be found perhaps in any city in the world. Turbaned Jews, swarthy Greeks and Levantines, official Turks in the fez and tightly buttoned frock coat, women with the white yashmak or black veil entirely concealing their features, Armenian porters bending under heavy loads, beggars innumerable, water-carriers, melon sellers, and the ever present yellow dog of Constantinople. To our right is Galata with the famous Genoese Tower, and the houses of Pera rising up the slope to Yildiz Kiosk; to our left is Stamboul, and behind us lies Scutari with the English cemetery. A patrol of Turkish policemen is marching up and down the quay alongside our boat. This is an attention of the Sultan, who sent down his aide-de-camp to the ship the morning after our landing to assure the English visitors of his protection. Those of us who were not sufficiently relieved by Mr. Lunn's assurance at breakfast that we should probably not be massacred unless we deserved it, must have felt entirely at rest by the evident anxiety of the Padiashah to protect our party. We heard afterwards that our guides and drivers were informed that they would be held personally responsible for the safety of the tourists under their care.

Some people speak of disappointment on landing at

Stamboul.

Personally I did not feel it. The streets are not fine certainly according to European standards. They are steep, uneven, badly paved or not paved at all, and plentifully strewn with every kind of rubbish, the odors arising wherefrom would send an English sanitary inspector into fits. The buildings were covered with stucco which might once have been white, but which was now dingy, discolored and dropping off the walls in great patches, showing the brick-work underneath. But all this only impressed upon you more strongly the peculiar features of the Turkish capital. Even in one of the great trading marts of the world, the Turk seems to learn from the Giaour. He still resides in a wood and plaster house, with latticed windows for the *Haremlik*, and when the fire sweeps the city, as it does periodically, shrugs his shoulders and murmurs *Bismillah* or *Kismet*. He still squats all day on the steps of a mosque or in the shadow of one of the many carved fountains with which Stamboul abounds, among his stock of rugs or pottery or fruit. And five times a day, when the city resounds with the hoarse chant of the Muezzin, like the calling of frogs in a marsh echoed and re-echoed from a thousand minarets, he spreads his prayer-carpet and turns his face to Mecca, and kneels down unabashed in the face of the world to give glory to Allah and Mohammed his Prophet.

Trees and fountains are the most pleasing features of the Constantinople thoroughfares. So much of the religion of the Mohammedan consists in washing at stated intervals, that it was deemed an act of piety to make provision for this. Then one constantly comes upon the *turbihs* or mausoleum of some Sultan or other, with its dingy dome just showing among a grove of cypresses. The fore-courts of the mosques, with the slender minaret at each corner, are planted with planes and sycamores, and the northern corner of the Golden Horn is covered with the gardens of the old Seraglio.

It was to this historic enclosure that we first directed our steps. Every step within the gates called up memories of the barbaric sovereignties of the Ottoman line. The Sultan comes once a year to worship in the Mosque of the Mantle during the feast of Ramadan, and this is said to be the only occasion on which the recluse of Yildiz Kiosk trusts himself in his own capital. The Museum of Antiquities is a modern addition, and contains much that is interesting, notably the splendid Greek sarcophagus said to be Alexander's, with exquisitely carved and tinted bas-reliefs represent-

ing his victory over the Persians, and another fine specimen of fourth-century Greek art, the so-called Weepers' sarcophagus, with its figures of mourning women.

The great dome of Santa Sophia, rising above the confusion of yellow buildings of all styles and sizes which the Turks have tacked on to it, completely obscuring the original plan, recalled memories of old Byzantium, of Constantine, the founder of New Rome, of Justinian, who built the great church before us, and in the ecstasy of his satisfaction cried out, "Solomon, I have surpassed thee," and of St. John Chrysostom, the greatest of Eastern preachers. Whatever fault may be found with the detail of the building, there are few of our Christian temples the interior of which arouses a feeling of greater majesty and awe. The dim colonnades of the exo and esonarthex, the massive pillars supporting the galleries, the arched recesses and semi-domes leading the eye to the crown of the structure, the great central dome, the light distributed from numerous small windows placed high in the building, the warm brown coloring, rich with gold mosaics, and the half-effaced but still awful figures of cherubim about the apse, speak of the church, not of the mosque; and this impression the traces of Mohammedan occupation are powerless to destroy. The high altar has disappeared, and not quite in its place, but a little to the left, is the Mihrab, showing the direction of Mecca, towards which all Moslems turn when they pray. Close by is the pulpit which the reader enters sword in hand, as is the case in all mosques which were won from the Christian rule, and the Sultan's private pew, an erection something like a theatre box and supported on eight columns. High up in the dome are hung eight hideous green shields, bearing in gilt letters the names of Allah, Mohammed and six of the Khalifs. Near the door is a bronze-sheathed column with a hole in it, into which believers put their fingers, afterwards rubbing any afflicted portion of their bodies in the expectation of a speedy cure. The floor is spread with matting, on which several Turks were sitting engaged in their devotions.

In the court of the mosque we had the usual picture — dilapidated fruit-sellers in blue knickerbockers, bare legs and red saashes; women in robes of pink and green, and wooden sandals. Some had little black masks over their faces, some wore the yashmak which hides the forehead and chin but lets the nose project, giving a sort of beaked effect. Chairs and little tables were set all round the square under the plane trees, and here the Osmanli were sitting, drinking tiny cups of strong, sweetened black coffee, iced water and sherbet, and smoking hookahs, while the masterless dogs, yellow, jackal-like creatures, lay about promiscuously under the very wheels of the carriages, none daring to make them afraid. Each band of dogs has a quarter of the city which it strictly reserves to itself.

We saw the Ahmediyeh, built in 1614 by Ahmed I., a huge, uninteresting structure with its geometrical exactness of design, its walls decorated with blue tiles, and the gaudy painted stucco of the roof. We visited the beautiful court of the Mosque of Bajazet with its large central fountain, and the concourse of letter-writers, fruit-sellers, and Turks "without visible means of subsistence" collected on the steps of the piazza. Flocks of pigeons fill this court; they are held sacred by the Mohammedan, and no self-respecting traveler will omit the ceremony of seeing them fed. We stood on the bare open space of trodden earth, which was once the Hippodrome of Byzantium, the centre of the city's life, and the scene of those famous chariot-races when the whole community was convulsed with the faction fights of the Blues and the Greens. Here emperors were proclaimed and heretics burned; here, in short, the strange drama of the Byzantine Empire played itself out. The Serpent column brought from the shrine of the Oracle at Delphi still remains, but without its triple head which was shorn off by the battle-axe of Mohammed II. when he made his triumphal entry into Constantinople; but the bronze horses, which formed one of the principal ornaments of the square, were carried away by the Venetians at the time of the Latin conquest, and now stand in front of the Cathedral of St. Mark.

In the course of the afternoon we took the river-steamers to

Scutari

to see the English cemetery. It is a charming spot on the top of a cliff fronting Seraglio Point, well tarred and planted with trees — not the funeral cypress only, but

beech and plane and sycamore. The graves were kept in beautiful order, in strong contrast with the rank desolation of the Moslem burying-places, and around the white marble headstones and crosses there bloomed a profusion of roses. We felt that it was the most English thing we have seen since our wanderings began. The tall monument with the four sculptured angels at the base, erected to the memory of those who fell in the Crimea "by Queen Victoria and her people," rises high and white from the green groves of the cemetery not far from the cottage of the custodian, an old Crimean veteran. He told us some gruesome stories of the state of fear and suspicion at present existing in Constantinople. We asked him if the Sultan could depend on his people in the case of an outbreak. "Him!" cried our guide in derision, "why, he dare not stir out of Yildiz Kiosk. Look at the barracks," and he pointed up to the Palace; "there are fifteen thousand soldiers there. That shows the confidence he has in his people."

In spite of all, a feeling of pity takes possession of one as he looks at the white walls of Yildiz Kiosk among its trees, and thinks of the voluntary prisoner who lives there, haunted by hypochondriac fears. In the white house below at the waterside, his predecessor, Abdul Aziz, died by his own hand, and there his imbecile brother, Murad, dwells in close confinement — if he lives still, which no one really knows. The gleaming waters and smiling shores of his capital are haunted with memories of crime and assassination. Toiling day and night with an indefatigable zeal for what one presumes he takes to be the welfare of his decaying empire, he recalls the ruler of another decadent realm, Philip II. of Spain, the tyrant and persecutor, the narrow-minded, industrious ruler, who insisted on attending himself to every detail of imperial business. This organizer of massacres, this hound-on of savage Kurds to deeds of nameless outrage and unspeakable cruelty, is said to be gentle and affectionate in his private relations, devout according to his lights, a lover of music, and himself no mean musician. Surely, of all the mysteries of this strange world, the heart of man is the most mysterious!

S. S. "Midnight Sun."

## NOTES FROM THE NATIONAL CONGRESS OF MOTHERS.

Mrs. N. C. Alger.

TWO great events, among the many, are attracting attention toward our national capital — the inauguration and the Mothers' Congress. The *Star* remarked: "After World's Fair, fairs to promote interest in cattle-raising, jockey clubs, kennel clubs and kitten-killing unions, after almost everything else has received due consideration, we have at last reached the human race, and are to have a convention which will discuss methods of developing and educating children." So while great rows of seats are erected for those who will pay good prices, while windows are rented for \$50 each, and we hear of hotel-keepers warning their guests to vacate or pay \$20 a day for inauguration, Mrs. Hearst has furnished money as though it grew on bushes, and others have worked hard for the Congress which has caused such an awakening throughout the nation. Rooms had been engaged at the Arlington for 1,500, but at 10 A. M., Feb. 17, the 600 chairs in the banquet hall were filled, more than half the audience was standing, and six hundred went away, as they could not hope to hear the address of welcome from Mrs. T. W. Birney, the president, the response from Mrs. Mary L. Dickinson, or the prayer by Rev. W. H. Milburn, D. D.

After Mrs. Cleveland's reception, at 11:30, a large church was obtained, but it was soon packed, and many went away. Mr. Cushing's address was unique, as he told of his experience as a member of a tribe of Zuni Indians, in the midst of a desert in New Mexico. In this tribe mothers rank first, fathers second. The child takes the mother's name. Miss Hofer spoke on "What the Kindergarten Means to Mothers." Near the close of Mrs. Kohut's paper on "Parental Reverence in Hebrew Homes," she said the ladies had even invited a Jewish mother to address them, and the audience showed its approval by hearty cheering. Mrs. Kohut was presented with an immense bouquet of lovely roses.

One of the best addresses of the Congress was given, without notes, by Mrs. Bainbridge, of New York, who gives her life to work for the "Mothers of the Submerged World." She believes in going to them in plain clothing and persuading them to live differently, for, as they are obliged to exist in semi-darkness, dirt, disease, distress, drink, disaster and death are apt to follow. Their food is not nutritious, and she would begin with care of the body, with good food. She taught a woman to make a soup with a quart of milk and a can of tomatoes, telling her that the first time she ever ate at a governor's house that was the kind of soup furnished. Straightway there was a raid on all the

groceries for tomatoes, and the whole neighborhood was soon eating "Governor's soup" — a vast improvement on baker's fine flour bread and strong tea. She would try to have these people, and those in higher circles, stop lying to their children! Her work has a bright side, as she finds poor people very kind to those who are unfortunate. One man pawned his coat to buy food and clothing for a little stranger lad. She insists that there is no high wall between the avenue and the alley.

The church was so crowded in the evening that many were deprived of hearing Mrs. Crafts on "Mothers and Schools," and Mr. Bartlett on "The Value of Music in the Development of Character."

By Thursday morning the papers had decided that the Congress was one of the most remarkable gatherings Washington had ever seen. The chairs from the church vestry were all carried to the audience-room, but others were sent for, and overflow meetings were held, having the same speakers as far as possible. Extra meetings filled every available hour, yet many could not attend because it was a hopeless task to try to secure a seat, or, at times, even standing room. Mrs. Ballington Booth, after reading a few verses from the Bible, won all hearts by her earnest words. She had found that, however low a criminal had fallen, he would remember his mother's training, and if he had known a mother's love, even the memory would help him to reform. Miss Hogan, while speaking on "Dietetics," said many mothers would say they needed no rules for their babies, for they ate everything at the table, and were quite well; but she quoted a physician who said he had followed numerous children to their graves as a result of such feeding. Hundreds who had underrated physical development must be convinced by her words, and also by those of others, that it has more to do with the moral and religious life of the people than the world has dreamed of. Indeed, this thought ran, like a silver thread, through most of the addresses. It was brought out very forcibly by Mrs. Jennens Miller, who declared that she was an infinitely better Christian when well fed; also by Miss Julia King, who said it was once thought that health was not favorable to spirituality, but we are beginning to see that ill-health comes from violation of God's laws, and not as a special dispensation of Providence.

Mrs. Margaret E. Sangster, who speaks as well as she writes, was asked, both Thursday morning and evening, to recite one of her poems, and had to confess that she knew but one, "Our Own," which she gave. All lovers of our youth were glad to hear Anthony Comstock, who has given the best years of his life for their welfare. Two papers of great interest were given by Mrs. Richardson, of Boston, and Mrs. Cotton, of Falkland, N. C., on "Character Building versus Education," and "National Training School for Women."

During the Friday morning session two little tots suddenly appeared on the platform, to the evident dismay of the beautiful young president, who exclaimed, "I haven't seen those babies for two days, and thought I would have an interview outside, but did not mean they should come in here. Please forgive the interruption, and excuse me for a few moments." An officer of the Congress took up one child and said she wished the ladies to know it was the one whose picture was on the programs. We understood that Mrs. Birney had a mother and two sisters, and did not leave her children to the care of servants.

Between the regular programs of Friday afternoon and evening some time was given to two-minute speeches from delegates, one of the first being from a young unmarried man from San Francisco, who represented a Mothers' Club! A permanent organization was effected and excellent resolutions adopted.

Dr. Mary Walker was a delegate who attracted much notice, and all concluded that she could not have adopted man's dress for comfort's sake, or she would never wear a tall silk hat and standing collar. We were told that her hard work during the war had slightly unsettled her mind.

An odd feature of the first session was an old gentleman, comfortably seated, while hundreds of women were standing; but when those near him learned that he had brought up fourteen children who had been left — seven by his parents, and seven by a sister — to his tender mercies, they concluded that he was in the right place.

Attending this Congress and knowing that many preachers have taken it for a text, and seeing the intense interest manifested and the earnestness of the speakers and officers, one cannot help believing that it will be a great up-lift to mothers and a nap to the children of the future.

Washington, D. C.

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## The Conferences.

(Continued from Page 3.)

and formerly a missionary in India, has been doing some good work for the W. F. M. S. She has given her address on "Women of India" at Olinet and at Thetford Centre and organized an auxiliary at each place. As Mrs. Baker has lived in India many years, she knows all about the people, the need of missionary effort, and the results of the work. She is an interesting speaker and her pathetic words and manner, as she pictures the condition of women in that land, cannot fail to melt and stir the hardest hearts. She is so interested in the work, so devoted and self-sacrificing, that she gladly gives what time and strength she can to this Society. We cannot be very much interested in anything that we know little or nothing about, and our interest and contributions will be in proportion to the information we have received. Consequently every missionary address and every missionary meeting helps not only the women's societies, but the General Missionary Board. It is true that every auxiliary is a centre of light and information that must extend missionary intelligence through the church, and our pastors are learning that the best and easiest way to raise their missionary money is to welcome and encourage our missionary speakers and workers.

## A THOUGHT THAT KILLED A MAN!

HE thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

**Warrant's Safe Cure**

is the only standard remedy in the world for kidney and liver complaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured.

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IS THE BEST ONE YET! Messrs. MOODY, SANKEY, CHAPMAN, MUN-HALL, DIXON, and others use it. \$25 per 100; add 5c. a copy if ordered by mail. THE BIGLOW & MAIN CO., 215 Wabash Ave., Chicago. 76 E. 9th St., New York.

## EASTER MUSIC

"The Prince of Life," prepared by J. H. Murray, is a beautiful service for Sunday Schools, containing Responsive Readings, interspersed with appropriate songs. Price, 5 cents per single copy.

### A SPECIAL CIRCULAR

Containing a list of our large and varied stock of music for Easter will be sent free on application.

The new music for 1897 is exceptionally fine, including in addition to the publication above named, splendid solos and duets, and fine anthems for the choir. Among the composers represented are G. W. Marston, E. Marzo, C. A. Havens, G. F. Root and others.

CANTATAS FOR SUNDAY SCHOOLS. Flower Festival (20c). Festival of the Flowers (20c). Under the Palms (20c).

THE MUSICAL VISITOR for March will contain a supplement of Easter Anthems (Price, 15 cents). THE JOHN CHURCH COMPANY, 612 N. Dearborn, CHICAGO.

## St. Johnsbury District.

Newport. — The Epworth League has purchased an organ for the use of the church in social meetings and entertainments.

Barton. — The Ladies' Aid Society turns an honest penny on election day by giving a dinner to voters at so much per head. Rev. H. M. Douglass, of St. Johnsbury, recently delivered a lecture before the Epworth League.

Grafton. — The ladies of the church held a Washington Birthday social at the church.

Hardwick. — Rev. G. L. Wells, a supernumerary preacher residing here, supplied the pulpit of the Congregational Church on a recent Sunday.

RETLAW.

## New England Conference.

Boston Preachers' Meeting. — Rev. C. W. Blackett, of Winthrop, read an excellent paper upon "The Religious Education of the Public Schools." Next Monday Dr. George S. Chadbourne will read a paper upon, "What is the Element of Sin?"

## South District.

Boston, Bromfield St. — The fourth quarterly conference of this church by a unanimous vote, asked for the return of Rev. Dr. L. B. Bates as their pastor for the fourth year. In the Chinese Sunday-school last Sabbath more than fifty Chinamen rose for prayers. The Holy Spirit is moving in the hearts of these men from afar.

Baker Memorial, Dorchester. — On the evening of Washington's Birthday the Young People's Bible Class, connected with the Sunday-school of this church, celebrated its fifth anniversary. These occasions are eagerly anticipated and eagerly enjoyed. This one was no exception, but, rather, was voted by many to be "the best yet." The social hall of the church was made beautiful with tasteful decorations. A large company partook of the banquet, while an orchestra was playing music — not altogether "pious tunes," it must be admitted. Mr. C. H. G. Miner, president of the class, was toastmaster. Bishop Mallahan made an eloquent and stirring address. Dr. Arthur Little, of the Second Congregational Church, Mrs. Micah Dyer, Jr., Miss Juliette Smith, teacher, and Rev. Frederick N. Upham, pastor, also responded briefly. Miss Shattuck, of the School of Extension, gave much pleasure by her readings. Rev. G. H. Perkins offered the invocation, and Rev. Edwin Hitchcock gave thanks and pronounced the benediction. This class is a power in the church. It has had nearly 400 enrolled during its history. It numbers now considerably over 100 members. Its faithful teacher, Miss Smith, is doing a great work for her loyal young people.

Webster. — At the fourth quarterly conference, held Feb. 23, the pastor, Rev. G. H. Cheney, after making a favorable report of the present condition of the church, said: "I have to regret the necessity that compels me to ask Dr. Mansfield for a change at our next Conference session. Dr. Morgan, the occultist in Boston, who is treating our little girl for cancer, has made it necessary for her to detain her, and the strain of the long and frequent trips into Boston." The Webster Times, in reporting the meeting, says: "The official board expressed their regret at the circumstances which led to Rev. Mr. Cheney's decision, and that he had found it imperative to go to other lands, and the approval of his untiring devotion and faithfulness to his field of labor during his pastorate here."

Wareham. — Prompted by the Christian Endeavor Society and the Epworth League, this city is having a passing spasm of Sunday observance. It is needless to state that all our Methodist ministers are on the right side.

Corral Street. — As a result of two-and-a-half weeks' work with Evangelist J. H. Weber, 28 persons came into the church on probation, Sunday morning, Feb. 14, and one started in the evening. There are more to follow. The church was beautifully decorated with plants and flowers and an evergreen arch. The pastor, Rev. H. P. Rankin, and his people rejoice. A reception is to be given the converts on Tuesday, Feb. 23.

Webster Square. — As the pastor, Rev. L. W. Adams, has recently made an extended tour of the drinking places of the city, it is expected that his coming sermon on the subject will have unusual interest.

Swedish. — Pastor Eagle, of the Thomas St. Church, is having, through the columns of the Telegram, an extended discussion with Rev. Mr. Nyström of the local Lutheran Church on the subject of so-called Swedes, who are not Swedes. To an outsider it would seem that the honors of the affairs are with the Methodist minister. Our Lutheran friends are not at all pleased at the disposition of immigrants to leave the Swedish State Church for the Methodist, Baptist, and other evangelical bodies; hence the severity of tone that pervades the letter to the Lutheran.

QUIN.

## North District.

Auburndale. — A gracious revival is in progress in this church, conducted by the pastor, Rev. C. H. Talmage. The office, the brethren, members of the church, young people, boys and girls, and many people of the community are taking a deep interest.

Immanuel, Waltham. — At the fourth quarterly conference the pastor, Rev. Elias Dodge, was unanimously invited to return another year.

Newton Centre. — A few weeks ago the official board appointed a committee of thirty to bring the matter of a new church edifice before the congregation. The result of their plans was a banquet, held Feb. 15, in Associates Hall, to which every adult member of the congregation was invited. Fully two hundred were present. The guests of the evening were Bishop Mallahan, Rev. and Mrs. Geo. H. Perkins, Rev. and Mrs. W. I. Haven, Rev. Dr. Wm. R. Clark, and Rev. E. H. Hughes. From 5.30 to 6.30 a social hour was enjoyed. The Divine blessing was asked by Bishop Mallahan. After the pastor, Rev. Luther Freeman, the pastor introduced Rev. Messrs. Perkins, Haven, Clark and Hughes, Mr. Alden Speare, and Mr. A. L. Rand, who made brief remarks. Solos were sung by Mr. H. A. Thayer and Miss Florence Ives. The rest of the evening was spent in securing pledges for the new church edifice, and \$17,000 were subscribed. The committee are to see persons not present at once and secure their subscriptions. The meeting closed with prayer by Rev. E. H. Hughes.

Feb. 28 was missionary Sunday with this church. Rev. Dr. E. M. Taylor preached in the morning, and the pastor, in the evening. The totals, including \$50 from the Sunday-school, will be about \$1,400. This is the best

figure yet reached by this church, which on the basis of membership leads all of the churches in our patronizing Conferences.

## East District.

Stoneham is enjoying the most powerful spiritual work that it has known within the memory of old residents. During the early part of the winter the pastor, Rev. J. H. Pillsbury, aided by the pastors of neighboring churches, held extra meetings which resulted in a greatly quickened life of the church and in a number of conversions, and prepared the way for a series of union meetings under the direction of Evangelists Gilliam and Estey, who have spent thirteen days in the town holding meetings afternoon and evening, and during the last week at noon as well. Mr. Gilliam's quiet and faithful manner and Mr. Estey's soulful song have resulted in many conversions. During the thirteen days over two hundred expressed a purpose to lead a Christian life. The work is continuing under the direction of the local pastors, assisted by Miss Ives as singer.

## West District.

Leyden and East Colrain. — The work is moving on well. At the fourth quarterly conference both churches comprising the charge expressed a desire for the return of the pastor, Rev. W. T. Hale.

Middlesex. — On Jan. 15, Rev. and Mrs. H. B. King gave a reception at the parsonage to the church and congregation. During the evening beautiful gifts were presented to them, Mr. King receiving a fine Morris chair, Mrs. King a Delft lamp, and little Mabel a picture.

Shelburne Falls. — A group League convention was held here Feb. 16, which was well attended and of real profit. The papers of the morning and afternoon sessions were helpful and suggestive. The evening address upon "Visions" was given by Rev. W. T. Perrin, of Boston. A cordial vote of thanks was extended to the entertaining League which so hospitably provided for the large number of delegates and visitors. Rev. H. G. Alley is pastor.

Springfield. — Asbury and Grace are in the midst of revival services; Rev. J. A. Hainer, of Everett, is assisting at the former, and Rev. and Mrs. F. H. Clark, of Boston, at the latter church. Mrs. Tilton, wife of the pastor at Asbury, has been quite ill, but is now improving. St. Luke's is devoting considerable attention to its Sunday-school work. Kindergarten, normal and home departments have been organized this winter, and are in successful operation. On Feb. 19 the superintendent, T. D. Potter, gave at his home a reception to the officers and teachers of the school.

Warren. — The church still prospers, but there will soon probably be a serious loss in the membership and support, because of the removal in the spring of the Knowles Pump Works, the chief industry of the town. The Sunday-school is now in a fine condition; a home department of over thirty members has been recently organized. The Epworth League has taken up the reading course and finds it very inspiring. Rev. A. J. Nichols, the pastor, is greatly respected by the people.

North District Preachers' Meeting. — The winter session of the North District Preachers' Meeting was held in Maynard on Wednesday, Feb. 24. It was one of the most interesting and profitable sessions ever held, though the attendance was smaller than usual.

The meeting opened at 9.45 A.M., with the president, James Mudge, in the chair. Devotions were conducted by H. H. Paine, of Clinton.

The first paper of the day was by A. P. Sharp on "Assyriology." This was a learned and thoughtful paper on the history, recent discoveries and their bearing on the facts of the Bible. The second subject was a series of outlines of revival sermons. The first was presented by G. S. Butters from the text, 2 Chron. 12:14, on the theme, "The Secret of a Great Failure." The

second was by I. A. Meeler from Joel 2:15, 16, on the theme, "The Means of Promoting a Revival." The third was by W. H. Adams from 2 Kings 5:12, on the theme, "God has but One Condition of Salvation." The fourth was by H. H. Paine from 1 Tim. 1:15, on the theme, "A Faithful Saying." These outlines were all very suggestive and helpful. The next topic was, "Qualifications." This was conducted by G. E. Sanderson, who acted as questioner of his brethren. Drs. Mudge and Paine were called upon to define conscience, and J. F. Allen was requested to give the functions of conscience. The subject was further discussed by Messrs. Meeler, Sharp and Eaton. The entire discussion proved to be very suggestive on practical lines.

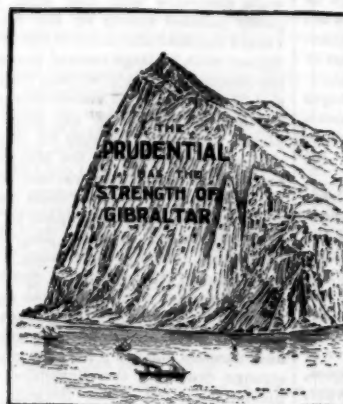
After a bountiful collation provided by the ladies of the church the meeting resumed its sessions at 1.15, with devotions led by D. H. Eia. The committee on nominations reported as follows: President, D. H. Eia; secretary and treasurer, J. F. Allen; executive committee, James Mudge, A. P. Sharp, G. S. Butters. The report was accepted, and these persons were elected for the ensuing year. The thanks of the meeting were extended to the church for their hospitable entertainment.

The first paper of the afternoon was by James Mudge on "Jabez Bunting." This was a stirring presentation of a unique character which moved all our hearts with the spirit of holy emulation. The second topic was on the "Preacher," and was presented by Presiding Elder Eaton. The following were the points, which are worthy of being preserved: 1. The preacher ought to have a heart filled with sympathy. 2. He ought to come before his people with a friendly disposition. 3. He ought to be an optimistic man. 4. He ought to cultivate tact. 5. He ought to guard against thinking of himself more highly than he ought to think. 6. He ought not to underestimate himself. 7. He ought to give himself reserve time sufficient to take into consideration his own personal life spiritually considered, such as prayer, meditation, consecration, and the use of the Bible. 8. He ought to pay special attention to special lines of study. 9. He ought to have some clear ideas concerning the various lines of thought which are being advanced by the great scholars and thinkers of the world. 10. He should exercise himself as a whole-hearted servant of the church, and not consider his position a mere sinecure. The next topic taken up was, "The Best Things in Church Work." G. E. Sanderson mentioned a special effort which had been successful in reaching a large number of young men in his place. W. H. Adams mentioned neighborhood prayer-meetings as the most helpful thing in his work. J. F. Allen spoke of the harmonious, whole-hearted working of the church at the same time. H. H. Paine spoke of a financial plan which had worked wonders in his church. C. M. Hall mentioned the freedom from all resort to extraneous methods for raising money, the very extensive use of the Bible among the members of the church at the social meetings, and the special efforts to make the sacramental service of special interest and profit. Dr. Eaton made some helpful remarks as to raising money by self-denial, and pastor and people evangelizing the communities in which they live. A. P. Sharp spoke of estimating our Christian service as a privilege, and not so much as a duty. I. A. Meeler mentioned illustrated sermons as having been very helpful in his present charge. Dr. Mudge said the best thing in his church work was his wife, to which all the brethren said, "Amen." Several other brethren spoke and referred to the things that had been previously mentioned. This was an exceedingly profitable exercise. The last topic on the program was an address by Dr. Mudge on "Best Methods of Quickening, Deepening, and Strengthening the Spiritual Life of Ourselves and Our People." The following points were emphasized: 1. Pray. 2. Reading. 3. Look after your associations. 4. Practice self-denial. Helpful remarks were added by several of the brethren. It was voted that the secretary be requested to send letters of condolence to Messrs. Whitaker and Crosby who were detained at home by sickness. The meeting adjourned at 4.15 P.M. with a session of prayer led by Presiding Elder Eaton. It was good to be there. C. M. HALL, Sec.

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Our head Milliner has just returned from Paris, and we are now prepared to show you advance styles in Spring Millinery. Here are some charming Trimmed Hats for early spring wear. Come if only to look!

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Styles correct,  
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## Church Register.

HERALD CALENDAR.

CONFERENCE.	PLACE.	TIME.	BISHOP.
New York.	Sing Sing, N. Y.	April 7	Merrill
New York East.	Brooklyn, N. Y.	" 7	Walden
New England.	Lowell, Mass.	" 7	Fowler
New Hampshire.	Manchester, N. H.	" 7	Wilde
Maine.	Portland, Me.	" 14	Mallison
N. E. Southern.	S. Manchester, Conn.	" 14	Newman
Troy.	Schenectady, N. Y.	" 21	Wilde
East Maine.	Calden, Me.	" 21	Mallison
Vermont.	Barre, Vt.	" 21	Walden

Central Circuit Pr. Mtg. at Marlboro, March 3

"I was run down and had no appetite, but after taking a few bottles of Hood's Sarsaparilla my appetite was restored." Nelson J. Kilp, 231 Dorchester Ave., Dorchester, Mass.

W. F. M. S. - The Executive Board will meet on Wednesday, March 10, at 10 a. m., in the Committee Room, 35 Bromfield St., Boston.

C. BUTLER, Rec. Sec.

### METHODIST SUNDAY-SCHOOL WORKERS' UNION.

The second regular meeting of the Methodist S. S. Workers' Union will be held at People's Temple, Columbus Ave., on Monday evening, March 8, at 8 o'clock.

Social hour from 5 to 6. Supper will be served at 6; program at 7. Rev. C. H. Spaulding, district secretary of the Baptist Publication Society, and Bishop R. S. Foster have been invited to address the Union. A symposium on "What Does the Superintendent Need from the Pastor?" and "What Does the Pastor Need from the Superintendent?" will form a part of the program, and a question-box will be conducted by Rev. G. H. Clarke.

Membership certificates can be obtained of the treasurer, A. E. Dennis, at this meeting. Evening tickets are on sale at the Book Rooms, 35 Bromfield St.

SARAH E. BRADY, Sec.

### YOUNG MEN QUIT TOBACCO

If you wish to preserve your manhood. Education at large expense to develop mental brilliancy is torn down by tobacco use and nervousness results. SURE-QUIT, an antidote chewing gum, rights the wrong. No. 1 box, nearly all druggists. No. 2 box and sample free. Eureka Chemical Co., Detroit, Mich.

PREACHERS' AID COMMITTEE - NEW ENGLAND CONFERENCE. - Please meet, March 6, in Committee Room, Wesleyan Building, at 3.30 a. m. IMPORTANT!

L. B. BATES, Chairman.

NEW ENGLAND CONFERENCE. - The class of the first year will meet in St. Paul's Church, Lowell, on Tuesday, at 2 p. m.

R. M. TAYLOR, Chairman.

### For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. W. S. LEONARD, Hialeah, N. H., says: "The best remedy for dyspepsia that has ever come under my notice."

DEDICATION AT WEST MEDFORD. - The dedication of Trinity Methodist Episcopal Church will take place Thursday afternoon, March 11, at 2 o'clock. Bishop R. G. Andrews will preach the sermon. Trains leave Union Station, Southern Division, at 1.15, 1.45 and 2 o'clock. A full program will appear next week.

### Superfluous Hair can be Removed.

"I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any lady can get this information by addressing Mrs. M. N. Perry, R-17 Oak Park, Ill. Mention that you saw this item in the Zion's Herald and you will receive a sealed letter in return.

### For Over Fifty Years

Mrs. WHEELER'S SODIUM BICARBONATE has been used for centuries. It is a natural salt, and is sold by a doctor, always all parts, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

### Money Letters from Feb. 8 to 15.

Mrs. Joshua Baker, A. W. Baird, J. T. Benton, M. J. Brewster, T. B. Chandler, H. Cutting, J. A. Colburn, Mrs. Geo. Croves, E. A. Carter, F. P. Grandon, Mrs. H. Doty, D. W. Dayton, Mrs. G. H. Dunton, L. E. Dunham, T. J. Everett, F. P. Eaton, Chas. Eaton, Eaton & Mains, A. E. Ellis, T. P. Frost, H. F. Fisk, S. B. Goss, P. T. Harder, C. I. Hood & Co., S. Harding, Jos. Heginbotham, G. R. Hoover, S. B. Hafford, H. W. Houghton, J. E. Johnson, F. P. Lash, S. P. Lloyd, J. H. Mansfield, J. A. Mains, Mrs. M. A. Pierce, J. A. Parker, G. H. Stecher, E. Snow, Mrs. M. E. Sweetser, Mrs. M. A. Smith, A. Sanderson, S. F. Smalley, O. L. Smith, M. J. Stetson, D. J. Starr, G. W. Simpson, A. P. Sharp, Mrs. M. B. Sherman, A. B. Storme, F. H. Stratton, R. E. Thompson, John Trevelyan, H. Tuckley, R. O. Thayer, C. H. Walters, G. G. Winslow, Mrs. J. S. Wheeler.

### A Revelation for Weak Women.

Weak, nervous women who suffer from female complaints, irregularities, discharges, backache, etc., get no sympathy because they "look well." No one but the physician knows what they suffer, and no one but a great specialist in female diseases like Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing these complaints, has the knowledge, skill and remedies which never fail to cure. Women should know that Dr. Greene can be consulted by mail free. Write the Doctor. You can thus get his opinion and advice in regard to your case free. Write now - it may result in your cure. (Advt.)

W. F. M. S. - The quarterly meeting of the Springfield District Woman's Foreign Missionary Society will be held in Grace Church, Springfield, March 16. Sessions at 10 and 1.30. Reports from auxiliaries, address by Miss Anna F. Atkinson, and papers by Mrs. L. H. Dorchester, Mrs. E. G. Buckingham, Mrs. T. C. Watkins, and Miss Hawley. Dinner will be served by the ladies of the church at fifteen cents per plate.

Mrs. W. F. WHEATFIELD, Rec. Sec.

### Butter Made in Two Minutes.

A neighbor of mine several days ago sent for one of those lightning churns, which are sold by a firm over in Pennsylvania. After it came we went over to see it work. We were all surprised for it made butter in two minutes just as they said it would and the color was so nice, too. I sent for one and since we have used it we would not be without it for three times its cost. The churn works so easy and then we get more butter than we did the old way. I can appreciate the new invention for I know how disagreeable it is to churn for an hour on a warm day. My son is making lots of money selling the churn in this township and he never sold anything before in his life. Those who want to make money easy can get full particulars from Dept. 4 of W. H. Baird & Co., Sta. A, Pittsburg, Pa. Any one can make at least \$100 a month selling them, as every farmer who sees it work orders one. A DAIRYMAN.



MAINE CONFERENCE. - Attention, on the part of all entitled to entertainment at the Maine Conference, to the notice which recently appeared in Zion's Herald, will greatly oblige. Brothers who expect provision to be made for their wives should give me notice immediately. No provision can be made except for ministers and ministers' wives and widows.

GEORGE D. LINDSAY.

Portland, Me.

"BROWN'S BRONCHIAL TROCHES" give relief in all Bronchial Affections. A simple and safe remedy. Avoid imitations.

### NEW ENGLAND CONFERENCE - ENTERTAINMENT.

The members of the Conference who are not expecting to be present at all during the session, and those who are to be present but a portion of the time, will confer a favor upon the committee of arrangements at Lowell by sending us a postal card stating the facts in the case. Any members who are to be entertained by their friends and who will not require our attention, but who would like to have their names and place of entertainment in the directory, will please send the necessary information. Also any ministers who desire to have as make any provision for their wives will please communicate their wishes to us, and we will make the best provision for them we can. While we would be very glad to furnish free entertainment for the wives, we shall find it impossible to do so. Please address any one of the pastors in Lowell.

F. K. STRATTON.

320 Walker St., Lowell.

## CHANGED HER MIND

Then Changed Her Body.

"Some people fail to arrive at correct conclusions because they are too hasty, and I have to watch myself on that very point," said a lady. "I said to a friend the other day that I didn't fancy the food coffee, Postum, although nearly all my friends use it. We tried it once, but it didn't taste as good as I had been told it would, so we didn't serve it any more."

"My friend asked pleasantly, whether we ever had trouble with our coffee or tea, and was told that now and then the coffee was 'sloppy' or burned, and occasionally the tea was unfit to drink; but then, you know, I said, 'we know coffee and tea can be made good, so it is some failure with the cook if they come to the table with it.' 'Ah, there's the point,' my friend exclaimed. 'Now, we have been using Postum steadily for about a year, and we know its magnificent qualities as a nourishing beverage; but, mind you, I have seen it served at my table once or twice almost unfit to drink, and we got one package last summer that was over-cooked at the factory and was not good, but which the grocer replaced. These incidents do not change the fact that Postum is a delicious, healthful and nourishing beverage, as proven day after day in our family.'

"You should not hastily condemn a new thing upon one imperfect trial, as you deprive yourself of benefits which a fair test would make yours. These comments made an impression, and acting on her advice, I hunted up the package of Postum, brewed some myself for breakfast the next morning, and it really was as delicious to my taste as a high-grade coffee."

"I noticed that morning that the heavy, disagreeable feeling (usual after breakfast with coffee) was absent."

"This set me thinking and wondering if it was true, after all, that coffee did slightly poison my liver and stomach and make me feel so. I concluded to quit coffee and tea awhile, anyhow, and try Postum, and am glad to say that for that, or some other reason, I never felt better in my life than I have since the change."

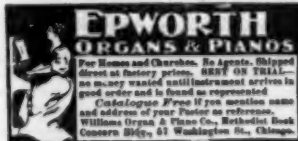
"Just as good" as Postum Cereal Food Coffee are words used to defraud the public.

### 75 VIEWS

Of Life of Jesus to rent cheap.  
Address, C. W. Gray, Greenfield, Mass.

### ATTENTION MUSICIANS.

Wanted by First M. E. Church, Duluth, Minn. Vocalist, competent to direct large chorus choir or quartet. None but first-class musician need apply. Also excellent opportunity in city for teaching. Address, R. R. BRIGGS, Duluth, Minn.



One loaf of bread may be light, sweet and digestible. You may use the same materials for another and have it heavy, sour and soggy. The knack is in putting the ingredients together just right. A substitute for Scott's Emulsion may have the same ingredients and yet not be a perfect substitute, for no one knows how to put the parts together as we do. The secret of "how" is our business—twenty-five years of experience has taught us the best way.

Two sizes, 50 cts. and \$1.00.  
SCOTT & BOWNE, Chemists, New York.

### A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, free and post-paid, to every reader of this paper who suffers from this loathsome, dangerous and disgusting disease. This is a sincere offer which anyone is free to accept. Address, Prof. J. A. LAWRENCE, 88 Warren St., New York.

## FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Gravel, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and save Doctor's bills. Good Agents wanted. Address EGYPTIAN DRUG CO., New York.

### SPECIAL!!

### EASTER COLLECTION

-FOR-

### MISSIONS.

Our special offer below will make easy work increasing the Easter Missionary Collection. We will send the

### TITHING DOLLAR

prepaid for \$5 per hundred when specified that it is to be used to collect Easter Missionary Money. Regular price is \$4.50 per hundred.

This offer good only till Easter.

Address,

A. A. KIDDER, Mystic, Ct.

### AGENTS WANTED—MEN and WOMEN

For the best and most selling book ever published

### THE STORY OF MY LIFE!

By Mary A. Livermore

After her last and crowning life work, beautiful of character, faith and thrilling story. 182 splendid illustrations. Price 40 cents. Thousands are waiting for it, and it sells in every place. 5000 more Agents Wanted—only one in each place. Advance sale prices. Any man or woman can earn \$100 a month with it. Call on us for addresses, for \$100 a month with it. Call on us for addresses, for \$100 a month with it. Call on us for addresses, for \$100 a month with it.

Write for particulars to A. B. WATKINSON & Co., Hartford, Conn.



This book should be in the hands of all who wish to be successful in planting. It is a safe guide to right seeds and right methods. It makes you acquainted with

**Gregory's Seeds**

the purity and reliability of which are known to all successful planters. Gregory's seed catalogue is sent free of charge to anyone anywhere.

J. J. H. GREGORY & SONS, Marblehead, Mass.

## In Halves.

How few, among the hundreds of sensible persons who are now considering the feasibility of twin beds, realize the ease and advantages of the plan. If they did, they would decide it more quickly.

As we now build them they are not separate beds, but strictly halves of one bed. The general design is carried across from one bed to the other. The beds themselves may be 3 feet in width, and this will make the pair occupy no more floor space than a generous single bedstead.

We equip them with the extension foot and every latest improvement. At trifling expense an Arabian or half-canopy top may be attached to the head, thus still further carrying out the idea of a single bed.

The pattern here shown is solid brass. We have them in tubular white iron with burnished brass trimmings, and in this form they cost next to nothing.

Our designs permit the use of three and a half foot frames, if desired. General catalogue for 1897, square octavo, 350 pages, 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.

**PAINE FURNITURE CO.,**  
48 CANAL ST. - - BOSTON.



**Figure 1**

## Review of the Week.

Tuesday, February 23.

- The House passes the General Deficiency bill.
- Floods in Ohio River and its tributaries cause great damage to property.
- Washington's Birthday celebrated in London, Paris and Berlin.
- Texas law against trusts declared unconstitutional.
- John H. Converse selected for the department of Commerce and Manufactures.
- Famous tight-rope walker, Blondin, dies in London.
- Consuls of the Powers reported to have been fired on by Cretans.
- President Cleveland signs orders for thirteen additional forest reservations, aggregating 21,000,000 acres.

Wednesday, February 24

- The Canadian Pacific Railway Company orders of the Carnegie Company 65,000 tons of steel rails.
- The National House rejects the bill for amending the Australian ballot law, by a vote of 139 to 54.
- The Powers order Greece to evacuate Crete in twenty-four hours; Greece refuses unless the autonomy of the island is guaranteed.
- Mass meeting supporting the cause of Crete in New York.
- Proclamation by the King of Greece urging the people to confide in the government.
- A state of anarchy in Asia; Turks and Kurds oppressing the Armenians.
- The Naval bill passes the House.
- Swante Palm gives to the University of Texas 25,000 books valued at \$100,000.
- Don Jorge Montt, ex-president of Chile and vice-admiral of the Chilean navy, visits this country.

Thursday, February 25.

- Nineteen lives lost in the Ohio valley by the floods.
- Property at Pittsburg damaged by the flood to the extent of \$1,500,000; railroads, factories and dwelling-houses submerged.
- The National Non-partisan Sound Money League organizes.
- The gigantic drainage canal of Chicago said to be a failure; \$25,000,000 have already been sunk in the undertaking, and \$15,000,000 more are needed to complete it.
- Burning of the palace of the Cretan governor, and loss of government records.
- President Cleveland calls for an extra session of the Senate for March 5.
- Post-office appropriation increased \$300,000 by the Senate committee.
- Private liberality to re-establish Roman Catholic schools in Manitoba.

Friday, February 26.

- Li Hung Chang accepts an invitation to become an honorary member of Gettysburg G. A. R. Post.
- Statement in British Parliament that autonomy is to be granted to Crete, but she must remain a portion of the Turkish empire. Gladstone says the Powers are filling up the measure of their dishonor.
- The House passes a bill permitting national banks to take out currency to the par value of their bonds.
- In Newport, Ky., 900 families rendered temporarily homeless by the floods.
- Mrs. Caroline Woods, who thrice saw George Washington, dies in St. Louis, aged 123 years.
- The late Julia Cooper, niece of Peter Cooper, gives by will \$100,000 to the Cooper Union.
- Gomes reported to have won a victory.
- Woman suffragists ask for recognition in Greater New York.

Saturday, February 27.

- Serious outbreak in the capital of the Philippines; 300 insurgents killed.
- The Indian Appropriation bill becomes law.
- Venezuelan Boundary Commission finishes its work.
- A reduction of 10 per cent. in the number of liquor-dealers in New York as a result of the operation of the Rains law.
- Orell Rhodes testifies that in supporting the Jameson raid into the Transvaal he sought the union of South African colonies.
- Crispi opposed to intervention in Crete, except to aid the oppressed.
- The Senate of Washington confers elective franchise of women.
- Sanguill is released and is on his way to Washington, having been invited to take part in the inaugural procession.
- A papal legate has been appointed to Canada.
- President Cleveland's forest reserve order likely to inflict hardship on many in the Northwest.
- International Monetary Conference bill passed in the House by a vote of 279 to 3.
- Greece refuses to yield to the demand of the Powers.
- The Alaskan Boundary Treaty signed by Secretary Olney and the British Ambassador, Pauncefote.

Monday, March 1.

- Five thousand merchants and manufacturers organize to prevent American tourists bringing home from Europe goods free of duty.
- Russia and Japan agree by treaty to exercise a joint protectorate over Korea.
- Senate adds \$3,563,000 to the Naval Appropriation bill; House refuses to concur in the Senate's amendments to the Indian Appropriation bill.
- Secretary Herbert names torpedo boat No. 6 the "Farragut."
- President-elect McKinley leaves Canton, Ohio, for Washington.
- International Congress to be held in Berlin in September to discuss legislation for the working classes.

Handsome lamps, with the new cathedral bent glass shades, are among the novelties in the lamp department of Jones, McDuffee & Stratton, who have originated novelties in fine lamps. Their seven floors of china and glass attract the admirers of the beautiful in this important department of home furnishings.

## ORANGE and OLIVE ORCHARDS AT Maywood Colony, CALIFORNIA.

(Looking north from Lot 1 of block 59)

### Third and Last Call

For the planting season of 1897.

Inasmuch as the season for tree planting in California closes with the last day of March, this will be the last presentation of our proposition for home building and investment in California until some time during the coming winter. With this, our final announcement for the current season, we want to give those who are looking to California as a place of immediate or future residence some good advice—advice born of years of experience and observation in that State. It is simply plain sense. This advice applies with equal force wherever you may locate in California—whether it be at Maywood Colony, or some other settlement. We do not offer this advice to the Eastern public because we have young olive trees for sale, for we have not. Every olive tree planted at Maywood Colony is bought of a reputable olive tree propagator. We advise the planting of olive purely in the interest of those who buy land of us. We follow this Colony's business simply for the profit to be made by buying land at wholesale and selling it at retail. When a 10 or 20 acre lot has been sold our profit in the transaction ends, and we then want the buyer to realize the most possible from his purchase; and it is to this end that we again say: *Plant Olives*, for the tree lives practically forever, knows no disease in the interior sections of California, and its earnings will come in the nature of a revelation to the fortunate owner.

### "AN OLIVE ORCHARD IS A GOLD MINE ON THE SURFACE OF THE EARTH."

so says an Italian proverb. And well might this be said, for Italy's annual output of oil amounts to 75,000,000 gallons. It is worth, commercially, \$120,000,000, which far exceeds the value of the annual wheat exports of the United States. But, what profits are being realized from California olive groves is the question that will most interest you. Following are a few late cases in which specific figures have been obtained:—

Geo. E. Hooper, of Sonoma Valley, took from a single acre 40 cases of oil which sold for \$480.

Dr. Clark, of Auburn, realized \$200 an acre from 6-year-old trees.

Mrs. Emily Roberson, of Auburn, has 300 (3 acres) 11-year-old trees which bore 200 (3) pounds of olives. Converted to oil each tree yielded from \$15 to \$20, amounting to about \$4,500 in a single year from 3 acres.

Mr. Omsied, of New Castle, sold berries from a 4-year-old orchard at 25 cents a gallon and made \$100 an acre. Had he pickled the olives himself, which is the rule among growers, he would have received 80 cents a gallon, or about \$350 an acre.

E. K. Brigham, of Oroville, has eight 20-year-old trees which paid him \$60 per tree this last season.

Gen. John Bidwell, of Chico, whose place is but 16 miles from Maywood Colony, says: "Our land, most of it, is as well adapted to the production of the olive as any land in California. I have myself olive trees 24 years old, and on test made several years ago by an experienced Italian olive oil expert, my olive oil was pronounced to be the finest of any of the samples collected from various parts of the State. I am sure there is no finer oil made anywhere. It has only been a few years since the planting and cultivation of olives became general in this region, but all the orchards that are now in bearing, and those coming into bearing, are as healthy and fine looking trees as ever grew anywhere."

Eleod Cooper, of Santa Barbara, took from 7-year-old trees 10 quarts of oil each, worth \$1.00 a bottle, or \$10 per tree. At 90 trees to the acre (the number we plant) the crop amounted to \$900 an acre.

Frank Kimball, of National City, says that the crop from his 7-year-old trees, when pickled, sold for \$10.00 a tree; that he paid a neighbor \$200 an acre for his olive crop from 4-year-old trees; that he had picked from a single tree in the San Diego Mission 192 gallons in a single year. The tree was over 100 years old.

The first six cases here quoted were from the vicinity of Maywood Colony, while the last two were from further south.

**OLIVE OIL.** California olive oil enjoys the distinction of winning medals at the Paris Exposition, where there were 80 exhibits of olive oil. Its superiority over imported oil is generally conceded. In addition to consuming our own oil crop for 1896 we imported 94,500 gallons of foreign oil, which, at the price obtained for our California oil, was valued at \$5,776,895.

**ITS USES.** As a salad dressing it is in common use. Sardines are packed in it, and when the output of California oil will justify it large sardine canning factories will be opened on the Pacific Coast, for there the waters abound in fish of a suitable kind. Dr. A. B. Osborne says: "It stands unrivaled as an element of natural food. It is a remedy for all wasting diseases. It possesses a direct alterative effect in constitutional

diseases. It exerts a distinctive effect upon the liver."

**PICKLED OLIVES.** Large quantities of foreign pickled olives come to the United States, which are sold in bottles at the rate of about \$4.00 a gallon. They are put up while the olives are green, and are unfit for food, while the California olive is pickled in a ripe condition, and is a wholesome, nutritious food. The green olives are simply a relish, while the ripe article possesses as much nourishment, pound for pound, as does steak. There is as much difference in the taste of a green and ripe olive as there is between a green and a ripe apple. As a food they are popular in California to the extent that the crop is soon consumed each year locally. Only small and scattering consignments get out of the State to eastern markets.

**ANTIQUITY, LONGEVITY.** The touching story of the flight of the dove from Noah's Ark, related in Genesis, proves the existence of the olive tree in the earliest period of the world's history. In Judges 9: 8, we read: "The trees went forth on a time to anoint a King over them; and they said unto the olive tree, Reign thou over us."

The olive has been a food producer of the greatest value, and Palestine, in its palmiest days, received the major part of its regal revenues from the product of its olive groves, the oil being then exported into the countries of the north, where it came to form a large part of their dietary. Tyre was a large consumer of olive oil, as we may well infer from the fact that King Solomon furnished to mechanics sent him by King Hiram, 100,000 gallons of oil in the way of wages. Among the ancients, olive oil entered largely into their fare.

Gethsemane, the name of the garden so often frequented by our Lord, means "oil press," a place of olive trees, and where oil was extracted. Hon. Chas. Dondoro, Italian Consul at San Francisco, says: "There are no two countries in the world so similar in topographical conformation, position, climate and agricultural products as Italy and California. The olive is justly considered the Providence of Italy. It was undoubtedly cultivated there before Cassandra's prediction on the fate of Troy—before Homer immortalized the wrath of Achilles. According to history, y, the great olive trees yet seen around Troil, whose gigantic forms rival the majestic sequoias of the Sierras, were already old when Romulus traced with a plow the walls of Rome. Since then, mighty empires, powerful empires, brigand and barbarous civilizations, have arisen and disappeared; but the olive plants, untouched by all ravages of invaders, respected by the hurricanes of thirty centuries, are there, covering nearly an acre of ground each, vigorous and productive as in the days of Christ. The average duration of this tree, however, is considered 300 years—long enough for us all. Its production increases until the age of 40 to 50 years. It remains then about the same from year to year, if properly managed, with a perceptible improvement in the oil."

In 1793, Thomas Jefferson wrote home from France as follows: "Of all the gifts of heaven to man, the olive is next to the most precious, if it be not the most precious. Perhaps it may claim a preference to even bread, because there is such an infinitude of vegetables which the oil renders a profitable and comfortable accompaniment. In passing the Alps at the Col de Tende, where they are mere masses of rocks, wherever there happens to be a little soil there are olive trees and a village supported by them. Take away these trees, and the same ground planted in corn would not support a single family. A pound of oil is equal to many pounds of flesh, by the quantity of flesh it will render palatable for food. Without this tree the country of Provence and the territory of Genoa would not support one-half, perhaps not one-third, their present inhabitants. The nature of the soil is of little consequence if it be dry. The trees yield from 15 to 30 pounds of oil yearly, one with another. There are trees which yield much more. This is an article the consumption of which will always keep pace with its production. Raise it and it begets its own demand. Cover the Southern States with it and every man will become a consumer of oil within whose reach it can be brought in point of price. Having been myself an eye-witness to the blessings which this tree sheds on the poor, I never had any wishes so kindled for the introduction of any article of new culture into our country."

Owing to the ungenial climate of the South, the olive did not get a foothold, and Jefferson's desire was not realized. At about that time the Franciscan Friars planted a number of groves in California, and today they are strong, vigorous, large as oaks, and fruiting regularly and abundantly. Hence the truth of the Spanish proverb,

"BE WHO PLANTS AN OLIVE GROVE LEAVES AN INHERITANCE TO FUTURE GENERATIONS"

Reference is here made to the history of the olive simply to show that this is not a flash-light scheme foisted on the public for mere mercenary gain. We present this olive proposition in good faith, feeling that we are conferring a favor on the eastern public who would make the most of an investment. For years those of the east have been buying stock, bonds and shares of various kinds—simply pieces of paper representing a certain interest in a certain proposition, and the value of this paper is always subject to the manipulation of the officers in charge. It cannot be said that all such investments have proved failures, but it can be truthfully said that a vast majority of such have resulted in loss to the buyer. Not so with an olive grove in California, for when you buy a ten acre lot you get a warranty deed to it and at once come into possession of a thing tangible and material. When you have planted your trees they grow by day and night, becoming more valuable with each succeeding year. Absconding and defaulting cashiers, treasurers, secretaries or managers; or wild-cat speculation on their part does not

jeopardize your investment in an olive orchard. Both soil and climatic conditions at Maywood Colony vouchsafe to you an annual crop, and the unchangeable law of supply and demand insures to you a profit of 100 per cent. per annum and upwards.

The public has taken kindly to our proposition, and out of our Central colony of 6,750 acres, but sixty-two 10-acre lots remain unsold.

Of these 18 are graded at \$445 each; 14 at \$550 each; 13 at \$650 each, and 17 at \$850 each.

All lots are perfectly clear and ready for immediate planting without the expenditure of a dollar in the way of clearing. The general quality of all unsold lots is the same, the difference in price representing the difference in distance from the colony village. The cheapest lots are inside of two miles of the town, while the highest priced ones are practically in town. Our charge for furnishing the young trees (\$6 to the acre), properly planting, pruning and caring for them for the year 1897 is \$35 an acre. A 5-acre orchard costs \$175 in addition to the price of the lot. A 10-acre orchard costs \$350, besides the price of the land. The planting phase of our colony plan makes it one which women can invest in to the same advantage as men. Trees when planted are two years old, and average 8 feet in height. Our charge for caring for orchards each year after the first is \$15.50 an acre. Contracts are now in force with 151 eastern owners of land, among whom are ministers, physicians, teachers, bankers, lawyers and merchants. Olive planting this season has reached 1,330 acres. Such a vast acreage insures the presence of the most approved appliances for pickling and oil pressing, thus affording a market in the very midst of the groves.

What Maywood Colony may be new to you, it is now past six years old, and in the settlement are 900 contented eastern people, of a good class, who express themselves as being glad that they made for themselves new homes.

The planting season for 1897 closes with the month of March, and of this we ask you to take due notice and govern yourselves accordingly. A season passed means a year's time lost.

Either write to Rev. J. E. Ray, M. E. pastor, Corning, California, asking that he select a lot for you, or entrust Mr. Woodson at our Boston office to do so for you. He was born and grew up in the vicinity of the colony and has a personal knowledge of the condition of every lot in the colony. Make remittances by bank draft to our Boston office. Bank and any other kind of references that may be desired furnished upon request.

**"HISTORY REPEATS ITSELF."** And California is now on the threshold of an era of olive industry that will yield more dollars and cents than has been the marvel of the world. Enjoying every condition that makes for the best in olive culture, and with such incentives to exertion; with such prospects of success with the best varieties gathered from distant lands for our benefit; with a virgin soil warmed by the all-beholding sun; with a breeze grade-land invigorating alike to man and the vegetable realm, why should we not make the necessary exertion with money, strength and energy, and look forward with hope to the consummation of our labors, when the olive, matchless in beauty, perfect in symmetry and stature, endowed with longevity and comparative immortality, shall stand in the fairest avenue of our garden as emblem of faithfulness, peace and prosperity?

### TO WHOM IT MAY CONCERN.

Whereas many inquiries are made each day about Maywood Colony and its operators, Foster & Woodson, we therefore give the following information for the benefit of all who feel an interest in our fair locality: Foster & Woodson are well known here. They have been prominent business men in this country for years. They are honest, capable men, eminently fair in all business relating to Maywood Colony. Maywood is on a sound basis, is solvent, and deeds to any of its property are perfectly good. Fruit-raising can be successfully carried on without irrigation here. The lands of the colony are good, being especially adapted to the various kinds of fruits and nuts grown in this State. They are low in price as compared with other lands of like kind. The Sacramento River does not overflow them, and the climate and healthfulness of the locality is as good as elsewhere in the State. The prospects for a settlement of happy, progressive people is most assuring indeed. Water, fuel, and building material are comparatively cheap. In a general way I do not know so favorable a section in California for home-building by men of moderate means. I have a good knowledge of the colony lands, and to the end that they may be settled and developed by a good and worthy class of citizens, will select ten or twenty acre tracts for any who may intrust me with this duty. I will not guarantee satisfaction so far as location and environment are concerned, for we all have different tastes, but will select good, fertile soil, such as is usually accepted as well adapted to fruit culture.

(Signed) J. E. RAY, Pastor M. E. Church, Corning, California.

Our Maywood Colony Advocate will be mailed free upon application. It contains accurate views of the colony and makes plain our proposition in its every detail.

**FOSTER & WOODSON,**  
73 Tremont Street, Boston, Mass.